Childhood Education

APRIL 1942

Cultural Relations Within America

JOURNAL OF THE ASSOCIATION FOR CHILDHOOD EDUCATION

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Childhood Education

The Magazine for Teachers of Young Children
To Stimulate Thinking Rather Than Advocate Fixed Practice

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Next Month

■ "Education for Living" is the theme for the May issue which is the Golden Jubilee number in celebration of the Fiftieth Anniversary of the Association for Childhood Education. What shall we plan for the future, and what from the past will help us to plan more intelligently for the children of today and tomorrow? is the question which the content for this issue will consider. The contributors and their articles include:

"The Look Ahead," an editorial by Edna Dean Baker; "Child Life Today and What It Means for the Future," by E. T. McSwain; "As It Was in the Beginning," by Stella Louise Wood; "Give Me a Good Barn" or "Re-evaluating Some Present Values," by Laura Hooper, and "Aims of the Modern Kindergarten," by Dorothy Koering.

Suggestions for beginning a new school year and the story of the Golden Jubilee Convention will complete this issue.

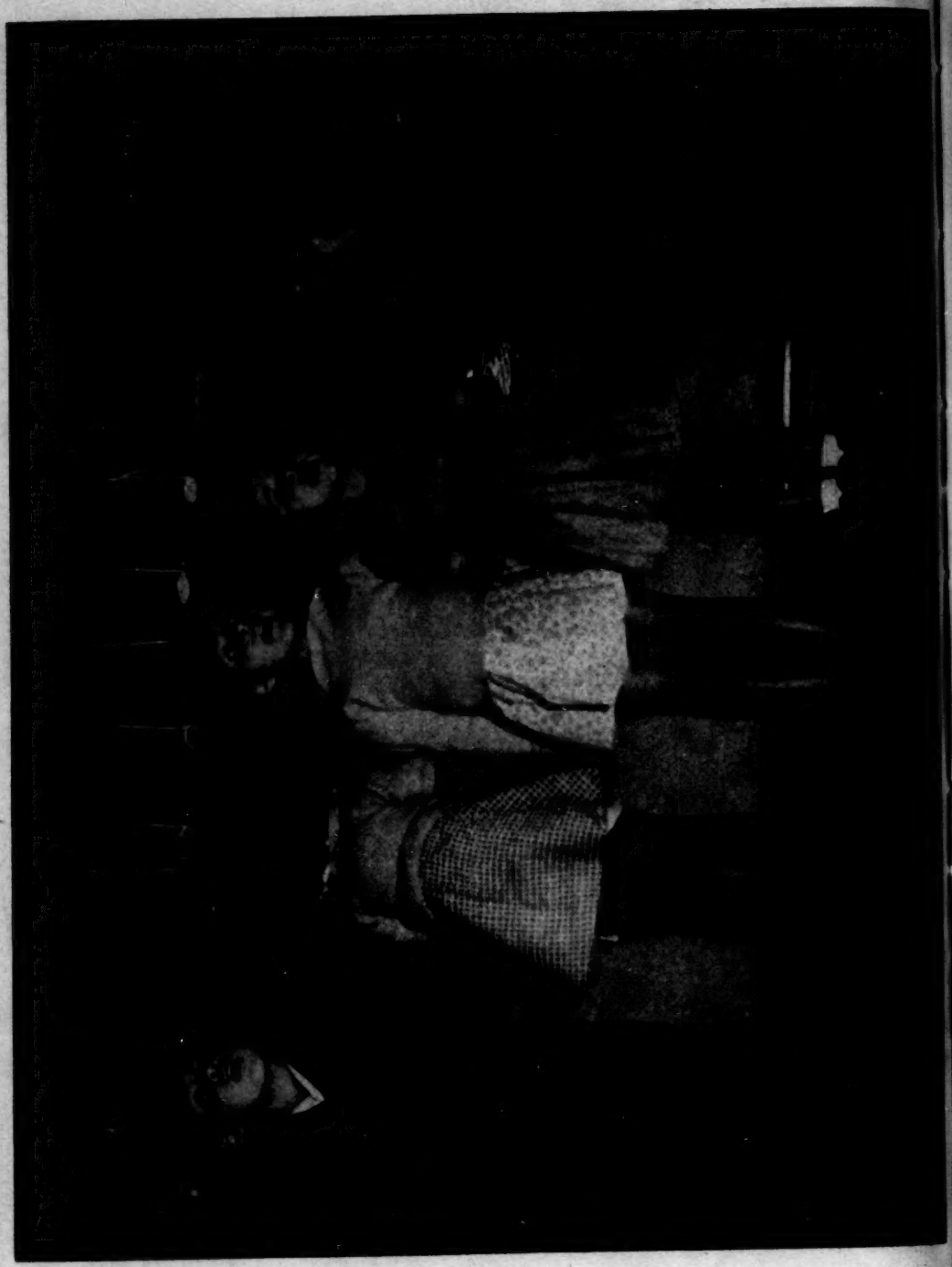
FRANCES MAYFARTH, *Editor*

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By GEORGE I. SANCHEZ

Cultural Relations Within the Americas

"If cultural relations within the Americas are to be successfully carried on it will be because the peoples of the Americas are well informed and well disposed to the task. The hope of the future lies in the children in the schools of the Americas." The implications of this statement to teachers of young children are pointed out by Mr. Sanchez, Professor of Latin American Education at the University of Texas.

AT NO TIME IN THE HISTORY of education in the United States have the schools evidenced as much interest in other peoples as at present. Heretofore the curricula of our schools, particularly of the elementary schools, have been concerned almost exclusively with a presentation of the national scene in terms of its average characteristics without much thought to cultural variants or to the heterogeniety of the population. Other than an occasional mention of non-typical sectors of the population, the presentation of bizarre features of some of the cultural minorities, and a purely factual and academic statement of historical events, no attempt has been made to present or utilize the cultural values of other peoples. It might be said that even the presentation of American culture has been reduced to the portrayal of a non-existent cross section and to meaningless catch phrases and a nationalistic mythology.

It is only within very recent years that a little thought has been given to the cultural values embodied by such peoples as the Negroes, the Indians, the various immigrant groups, the Latin Americans in the United States, and our rural peoples. Even today our school children are virtually unaware of the human resources which comprise the national cultural scene. They are still laboring under the illusion that there is a "typical American" and a well-defined pattern of national cultural characteristics. Interestingly enough, the features of the illusion are given form by provincial emphases. The child in Texas, at best, builds his conception of America around the facts and folklore of that state. I say at best because, often, only a biased version or a segment of the cultural heritage of that great frontier state reaches him through the school. The New Yorker is in the same situation and so the Californian and Carolinian. Only our best programs on "democracy" go beyond simplified political science—as if the American way were only a governmental structure or a formula for organization without cultural attributes.

The American school must awaken to the cultural values which surround it in this nation, in neighboring nations, and in the world at large. The complacency, the smugness, the provincialism of the past are not only inadequate to the needs of today but they are dangerous to the very life which we would preserve. The rude shocks of the immediate past must not be repeated in the future and we must safeguard that future by an intelligent ap-

praisal of fellow men and fellow nations. Certainly the cultures in the national scene and those in the hemispheric scene must be evaluated, understood, and appreciated if we are to collaborate successfully in the current war effort as well as in the peace that is to follow. Our past lack of foresight and the present war have thrust a large order before the educators of the New World. The schools of the Americas must rise to the emergency and, in all-out endeavor, assist American children in knowing and understanding the material and human values which constitute the resources for post-war reconstruction and peace.

Today this is the major responsibility in the hands of the teachers of young children. The development of the intellectual and spiritual foundations of the new world order which has come upon us so suddenly is a tremendous but a magnificent responsibility. The teachers of young children need to take this task with utmost seriousness and guard against erroneous conceptions and superficial appreciations. The development of sane and sound cultural relations within the Americas is not an easy task. We are still suffering under the handicaps of lack of information and understanding imposed upon us by our shortsighted self-sufficiency, isolation, and aloofness of the past. This means that, more often than not, the teacher in the schools of the United States lacks many of the basic tools necessary for the proper guidance of children in their efforts to identify themselves with the other peoples of the hemisphere. It means, also, that our teachers must put extra time and effort into their own preparation so that they may be enabled to sift the grain from the chaff in selecting facts and interpretations that deal with the other Americas.

Teachers should recognize at the outset that, traditionally, textbooks in the United States have presented a biased version of the international events in which the Americas have been involved. The centuries-old antagonisms inherited from Europe have colored the perspective of many of our sources for instructional materials. The struggle for supremacy between England and Spain is reflected in the lack of importance assigned to the achievements of Spain in the New World. The Mexican War still looms large in our history books. The bitter conflict between Protestants and Catholics has led to an inadequate portrayal of the far-reaching contributions made by Catholic clergy and laymen in the development of the Latin Americas. Cortés and the other *conquistadores* are portrayed as ruthless and avaricious men who plundered and despoiled. The clergy is made to appear as a group of virtually uncivilized fanatics that had little intelligence and almost no finer sensibilities. Thus, by commission or omission, the cultural origins of Latin American nations are set forth in a bad light.

Another fundamental error of viewpoint is represented in the usual failure to distinguish between the Ibero-American nations such as Argentina and Uruguay, whose cultural antecedents are almost exclusively European and the Indo-American nations such as Mexico and Peru, in whose cultures the Indian has played a significant role. The Aztecs and the Mayas and the subjects of the Incas are not extinct peoples—they number in the millions today. There is a realism in the glory of Montezuma and of the Inca Atahualpa that has often been overlooked—the realism of the part that their peoples are playing and will continue to play in the Americas. On the other hand, the part of the British, the French, the Italian, and the Portuguese—especially in such areas as Argentina, Chile, and Brazil—is also an important one in understanding the other

Americas. And we must not forget the Negro in such places as Cuba, Venezuela, and Haiti.

Latin America is a region of many peoples, of many cultures which, like ours in the United States, are coursing together and fusing to create, in each country, an Americanism that has its own peculiar national flavor. Our children should be led to discover in their fellow Americans these fascinating features of their personalities. That is adventure indeed! Bernardo O'Higgins, the Irish Chilean; Benito Juarez, the beloved Indian; Simon Bolivar, the *criollo* genius —even Superman loses stature beside them! The teacher of young children with a little study will find fascinating historical facts, music, and folklore about the great men and about the common men of these countries. It should be kept in mind, however, that this information should serve the purpose of authentic portrayal and interpretation, of worthy appreciation of American peoples and their cultural values.

Realistic Understanding and Appreciation Are Important

This brings us to a point that requires very serious attention. The bizarre, the meaningless spectacle, that which is colloquially referred to as "the typical" is very often pedagogically useless and even dangerous. The *"mañana," "siesta,"* and *"fiesta"* ideas, for example, are spread over the pages of many books, picturing the Latin American as an indolent, care-free creature who has little sense of life's responsibilities. The picture of the Mexican peasant snoozing under his *sombrero* by a *maguey* may be artistic. It is far from a realistic intepretation of a people who have always struggled desperately for a living against the terrible odds presented by a rigorous land. The feature writer, the impressionist, and the tourist guide have their place, but their place isn't in the classroom with little children.

Children in Latin America and their parents don't go around in fiesta costume every day, the impression conveyed by some of our children's books to the contrary notwithstanding. Cultural relations within the Americas are not furthered by the use of such misconceptions in the classrooms. Not only do these features constitute errors in fact but they also lead to erroneous interpretations and attitudes which then become the lens through which the information which the child is to get later is distorted.

In studying the economic resources of the other nations it is important that, again, the teacher avoid those elements which are inconsequential in arriving at a true understanding of life in Latin America. The fact that Paraguayans drink *mate* may be quaint and of some little interest, but it isn't any more interpretative of Paraguayan life than is the fact that southerners in the United States eat grits in the interpretation of life here.

Gross exaggerations of the life and customs of other people are not necessary to motivate children's interests in those people. In the Americas there is more than enough authentic information that is interesting *per se* and that gives a true insight into the cultures involved in the Western Hemisphere. The child must look on his fellow Americans as people of flesh and blood who are very much like him, who live normal lives, and who have meaningful cultural values which arise out of their social and geographical setting. The bizarre, the purely imaginative and fantastic are out of place in education programs whose vital concern has to do with realistic understandings that will lead to popular good will and international cooperation.

Teachers often complain that the dis-

tance which intervenes between the peoples of the Americas makes it impossible to lead children to identify themselves with Latin Americans. Of course, distance and a lack of readily available source material are a handicap. However, the approach to the Latin Americas does not necessarily involve the tremendous jump which geography suggests. Some five million Latin Americans are a part of the population of the United States. Puerto Rico and the Southwest teem with people whose language, history, customs, and culture in general are as Latin American as those of the people of South and Central America and Mexico. There are large colonies of these people in Chicago, in Michigan, in New York, in the Middle West, and in nearly every state west of the Mississippi. If school children, their teachers and their parents cannot learn to understand and appreciate those Latin Americans in their midst there is grave doubt that the study of the peoples of the other American republics will lead to more than superficial impressions and skin-deep appreciations. Successful cultural relations within the Americas involve more than the study of academic facts. They call for collaboration among people, for mutual tolerance, and for a truly neighborly social interaction. We in the United States are very fortunate in having as fellow citizens large numbers of Latin Americans with whom we can practice the good neighbor policy which we profess toward Latin American nations.

It becomes apparent, then, that the teacher of young children is faced with a large responsibility in the development of this vital sphere of national interest, and that the teacher has not been prepared to cope with this kind of problem. All the more reason why he should take a serious and realistic view of the factors and processes involved so that he may avoid directing his efforts along tangents which do not lead to the heart of the main issue. If cultural relations within the Americas are to be successfully carried on it will be because the peoples of the Americas are well informed and well disposed to the task. The hope for the future lies in the children in the schools of the Americas. They will make or break the good neighbor policy in the post-war era.



Our Play of South America

Produced by Fourth Class, Dalton Schools, New York City.

Courtesy, Office of the Coordinator of Inter-American Affairs, Washington, D. C.

By MALCOLM S. MacLEAN

What About Our Negro Americans?

Will the present need to make use of all our human resources develop deeper appreciation of colored Americans? Mr. MacLean, President of Hampton Institute, does not answer this question directly but he does show how it is possible to help children develop such understanding and appreciation of the rich cultural contributions of the Negro that they as adults will see to it that unforgivable waste of the resources of this minority group will never happen again.

MOST TEACHERS of America's children need deeply to learn the range, depth, and richness of our Negroes' gifts to our culture and the part that they play in it. Few of us have any notion how great a debt we owe our colored people for what they have already contributed to us in the past. Nor do we conceive of how much they now pour into the great stream of our life. Nor do we vision further how the creative powers of Negro Americans, if we set these powers still far more free, will in the future blend power, beauty, wealth, welfare, and happiness into our emerging cooperative commonwealth. If we are to build this democracy, if we are to benefit by the vast and largely still untapped creative powers of colored America, if we are to continue setting them, and therefore ourselves, free to exercise these powers, we teachers must teach all of this country's children in a hundred thousand classrooms who and what our Negro neighbors are, were, and can be.

To the picture of our Negroes present and potential part in American culture I can contribute here only the briefest thumb-nail sketch. This sketch must be oriented in a framework stripped bare of false illusion. If I were for these next weeks teaching a group of children in a classroom in any school, I think I should tear away whatever illusions the children might already have acquired through the corruptive, blind and ignorant influences of their elders in somewhat the following fashion.

The children and I would talk together about the importance of colored America in terms of numbers. One illusion is that Negroes are unimportant but, by weight of numbers alone, when we have thirteen millions of them, a tenth of all the people in the United States by that very mass, whoever and whatever they may be, they become of the greatest significance. We would learn together that if an equal distribution were ever achieved, every classroom of thirty would contain three Negro boys and girls; every scout troop of forty would have four; every school of a thousand would have a hundred; and by many such illustrations we would try to build in the children's minds the numerical importance to all of us of our Negro people.

Then I should like to approach the question on the basis of the principles of democracy. I should like to see if the children and I could teach each other something about the Constitution and the Bill of Rights and how these great political

and social principles are the clarification after centuries of struggle on the part of all of us to understand one another, to learn to work and play and live together towards a happier and better life for all of us.

I would sound them out on the religious basis for democracy and we would try to arrive, together, at the meaning of the notion of the brotherhood of man and see how far we could get toward a positive position from which they could never retreat, that brotherhood means brotherhood regardless of surface differences such as skin color—white, cream, peach, yellow, brown or black; such as hair—blond, brunette, straight, curled, or kinky; such as clothes of good stuff or shoddy, cut and fashioned in Oriental kimonas or "sloppy Joe" sweaters and swing skirts. Regardless, too, of ownership of books and bikes, aggies and toy airplanes, or pennies and dollars in pocket.

The children and I would learn together, through simple summaries of science, that not only is the concept of brotherhood based on religion but on research as well. We would find that bone, muscle, nerve, organs, tissues and skin structure of all us human animals have infinite variability and, at the same time, fundamental similarity. I might ask them to hold out their two hands and see at once how different and how alike they are, and would quote to them that line of Robert Browning's, "Like as a hand to another hand. Who ever said that foolish thing?" We would learn that the only reason that a Negro is a Negro scientifically is that through long adaptation the pigmentation cells of his skin are in much greater abundance than those of the white-skinned people and that there are many so-called whites much darker than many so-called Negroes. We would learn together, these children and I, that skin pigmentation has nothing to do with the chemistry of the blood so that never again in our culture would we have the fantastic silliness of people accepting injections of the blood of a horse or cow, and refusing that of a fellow human being.

Negroes as a Culture Group

After the children and I had moved thus far together, clearing the way for other ideas, we would begin to discuss our Negroes as a group and first we would look briefly back down the years at their past. There we would run smack into another illusion, for there is a cock-eyed idea loose in America that Negroes are semi-savage, that they are so recently out of "primitive" Africa that they are barbarians just emerging into civilization. It would be fun to dispel this illusion by telling the youngsters about that great Ethiopian Wise Man, one of the three who brought rare gifts to Mary at Bethlehem, and of that great Queen of Sheba whom most of the great of her ancient world adored.

I should take to the classroom from the Hampton Institute Museum many evidences out of Africa, the Congo, the Cameroons, and the Gold Coast of a high development of artistic culture. I should have the children hold in their hands the carving of the head of an African woman of exquisite beauty, as lovely in form, as controlled and perfect in design, as sensitive in material as anything out of Greece or Rome. I should show them home utensils for kitchen and table in pottery and metal and stone as lovely as anything we now produce; beadwork equal to the best our Indians have done, and textiles as lovely as anything designed by Ruth Reeves and more suitable than anything I have yet seen to go with modern furniture. The boys would get as great a thrill out of the strong, delicate, wonderfully balanced arrowheads, and the finely deco-

rated, powerfully barbed spearheads as they do out of the two-handed swords and armor of medieval knights and the duelling pistols and arquebuses of the Middle Ages. And I should have fun, too, telling the children that my own ancestors in Scotland were not civilized until around 1700 —centuries after the Africans had developed high civilization.

We would discuss a little later the master Negro craftsmen who, in the days of slavery in America, built beauty into the manors and mansion houses of the old South. Their masons wrought architectural music in brick and stone; their carpenters and wood carvers cut and chiseled, joined and finished the massive doors, the stately staircases, the balustrades and moldings. And their blacksmiths could and did shoe a horse to his comfort and hammer out the extraordinary complexity of iron work still glorious in New Orleans, still beautiful in occasional isolated bits as far north as Richmond and Washington.

I would take from my collection the drawings, pastels, and paintings given me last year by students in the DuSable High School in Chicago. These Negro youngsters, during art week, hung every corridor in their big school with their own drawings and paintings and called it "Two Miles of Art." The sample the children and I would look at would contain powerful drawings in charcoal of Joe Louis dealing a knock-out in the fighting ring; of a massive pair of black men driving the great mechanical hammers in a steel mill. They would see, too, a gay print and dynamic study of children on the playground, or of high school youngsters drinking sodas or eating hot dogs at a counter, and a delicate little portrait of a flower as exquisite as anything done by the master painters of pre-war France.

I would show them, too, prints of the masterpieces of William Simpson and Henry Tanner, of Harper and Harleston, whose names stand high in American art; prints of the sculpture, too, of John and Meta Fuller, of Mae Jackson and Esther and Chester Johnson. I would hope I could bring to my classroom and to these children some of the great living Negro artists such as Augusta Savage, Richmond Barthe, M. Elizabeth Prophet, whose studio at Spelman College is a haven, and painters like Hale Woodruff of Atlanta University and many another whose sculptures, paintings, etchings, lithographs, crayons, and wood blocks are an integral and vital and beautiful part of our American culture. And I would put in their hands to read and look at, over and over again, the 1940 book titled, *The Negro in Art,* edited and annotated by Professor Alain Locke of Howard University.

Our Heritage of Music by Negroes

Finally we would see together, the children and I, that among the several million Negro children in America there is a power to increase our happiness, to make beautiful and to illuminate the adult world they will themselves be living in if only they will learn to make it possible for these potentially creative colored youngsters to use to the full their powers.

However great may be the present and future contribution of our Negro Americans to the light and happiness of our national life in art, still more extraordinary is their power to lift us nationally on the wings of music. The children and I would venture into this field, too, because through childhood as well as adult America there has run for more than a quarter of a century a growing fondness for jazz, for the blues, and even for boogie woogie. While I am, myself, too ignorant to trace the contribution of white-skinned Americans to this universal development of musical appreciation

and happiness, I do know that Negro musicians have been at the very core of the development. As teachers we shall be very blind and stupid if we leave out of our philosophy of education this fundamentally Negro-created music because the plain fact of the matter is that the vast majority of Americans, little and big, love it. Any resistance, any failure to acknowledge its power for pleasure in the lives of our children smacks to me of being dull, stiff-necked, and high-hat. Our American culture has accepted, appreciates, and is growing by the dance bands of Duke Ellington, Cab Calloway, Noble Sissle, Jimmie Lunceford, and many another—names to conjure with among the children and adolescents and, unfortunately, all too little known among us teachers.

In this field of jazz and blues and boogie woogie, I should probably let the children teach me. We would use this as a base to explore the Negroes' contribution to the music of America and of all times. Turning on the radio, we would listen to the great spirituals and folk music of the highest order, born in slavery, developed in the struggle toward freedom since the Civil War, and made exquisite to the modern ear by such composers as Dr. Nathaniel Dett, William Still, Clarence White, Lawrence Freeman, Noah Ryder, and others. We would hear them sung on the radio by Wings Over Jordan, by the Southernaires, by the Deep River Boys, by other professional groups, and by occasional broadcasts from the Negro colleges like Tuskegee, Fisk, Bennett, Hampton.

But I should like to go beyond that and, if I could, drive with the children to little isolated rural schools in the South where we would learn that these Negro children make music for the most part far more heavenly than anything we hear in our white schools. We would discuss what American music would be without Negro songs by both Negro and white composers, songs such as "Rocked in the Cradle of the Deep," "Massa's in the Cold, Cold Ground," "Old Black Joe," and "Old Folks at Home."

From the spirituals and folk music, again through radio and phonograph, we would explore such music as "Porgy and Bess," "Cabin in the Sky," and "Showboat," and from this we would move into the universal range of the great Negro artists—Marian Anderson who can pack any of the great halls in America to standing room and who, in this past year, sang to 23,000 in stadium concerts; Dorothy Maynor whose voice as golden as Caruso's gives her a power to win deep into the heart of all America; Paul Robeson, the most thrilling voice on the concert stage or screen, who drew the greatest crowd to the Hollywood Bowl last year. And with these greats in the top flight is Roland Hayes.

The children and I would learn together of this tremendous part that our Negroes play in the music of America and we would try to learn how, in the democracy just ahead that they are to build for themselves, they must work out ways to tear down the walls of blind prejudice and stupidity which because of skin color still bars hundreds of young and trained musicians from giving us the lift into the world of beauty which we need and will need so desperately in this war world and through the agonies of reconstruction afterwards. We can have, if we teach our children well, an inestimable gift of music from colored children now growing older.

Conserving the Resources of Colored Americans

While in religion, art, and music, America has a rich and developing culture made infinitely richer by the participation and contribution of many minority groups

but especially our Negroes, we are known the world over as a culture primarily expanding in science, engineering, and technology. Until the present time, because of the illusions widely held on the Hitler pattern of racial superiority-inferiority, we have relegated our Negro youth and adults principally to domestic service and unskilled labor and have barred them from participation, their birth-right as Americans, in the building of technical, industrial, and commercial America. The children and I would discuss this and be led inevitably to the conclusion that we have been fantastically silly and wasteful. We would find, for example, that we had poured millions of dollars of public money into the education of thousands of American youngsters and then wasted the whole investment by making cooks and red caps, janitors and elevator men, shipping clerks and ditch diggers out of graduates in science, law, education, social studies, and the humanities. If we could teach all our children this one clear fact of unforgivable human waste, they would see to it that it would never happen again.

Now, however, with America plunged into the cosmic storm of world war we are being forced rapidly to shatter our old illusions, to smash our prejudices, and to use the skilled hands and trained brains and the dynamic emotions of our colored Americans. Obviously we cannot build an army of six million fighting men, nor recruit and put to work thirty million more skilled men and women behind the fighting forces and leave out four or five million skilled and trained Negroes. Minority groups of one kind and another make up over half of our population, Negroes constitute a tenth of the whole. To build 125,000 planes, 50,000 tanks, hundreds of thousands of guns and millions of shells, we shall have to make the fullest use of all our human resources at last.

To bring this home to the children I would take them into some of the great laboratories where Negro scientists, still too few in number, physicists, and chemists, electrical, aeronautical, mechanical and civil engineers are beating back the boundaries of the unknown and bringing new materials and new processes into the light for our future in peace and war. I would take them into the navy yards and show them painters, welders, and mechanics whose skin color has no relation to the fine coordination of their eyes and brains and hands on the machines and their power to produce gadgets, instruments, and equipment, small and large, for the needs of the United States—for us.

In literature there are many Negro names to conjure with—poets and novelists, essayists and short story writers, editorial and newspaper men and women of clear thinking, far vision, and concrete, illuminating power of statement—Richard Wright with his *Native Son* and *Twelve Million Black Voices;* the new anthology, *The Negro Caravan,* and a host of others are ready for the teachers and children in any good library.

I know that when the children and I were done we would come to the clear conclusion together that to build democracy in this nation and the world we must recognize all the forces of unification of culture, admit the debt we owe to all minorities, the chief among which is our Negro minority. We would see that dollars, goods, and machines—essential parts of our culture—know no color line; that art, music and literature—creative and interpretative—know no color line; that religion knows no color line; that science—chemistry, physics, biology, and technology—knows no color line; and that only in politics and social living are we still so ignorant as to set up Jim Crow.

By RACHEL DAVIS-DuBOIS

Sharing Cultural Loyalties Through Festival Making

Under the guidance of Rachel Davis-DuBois of New York University, an experiment has been made in New York and Philadelphia during the past year in the use that may be made of the folk festival to bring to the awareness of Americans contributions of many peoples to our evolving American culture, and as a by-product to reduce tensions and prejudices by arranging a social atmosphere of warm friendliness.

Several groups of teachers, settlement house workers, and community leaders have been engaged in working out with the aid of Dvora Lapson, a professional mime dancer, forms of holiday celebrations that do justice both to groups and to the universality of human reaction to the more elementary influences of nature underlying the growth of those customs. The central idea in the working out of these festivals has been to have participants of the mixed groups investigate before the meeting the solstice or other holiday ceremonies of their own or other groups, select what items they think might fit into our American life, discuss these in an informal way, and then plan and carry out a simple, common ceremony in which all members of the group can participate.

"YOU EAT MY SHORTNIN' bread and I'll eat your gefülte fish." It was a real breaking of bread although they did not call it that. *The occasion:* A gathering of all sorts of Americans come together to enjoy what they remember of springtime in their youth, to share with one another something of their religious and national festivals and through them accepting each other joyously to become aware of their basic unity. *The time:* Friday evening, May 2, 1941. *The place:* Claremont House in the Bronx, New York City.

One realizes the importance of the experience only if one knows about those overcrowded, under-privileged, depression-hounded sections of the Bronx. The area in which Claremont House stands has become almost solidly Negro, many of the Jews having moved out. A good deal of tension and some conflict has resulted, with feelings of mutual antagonism. Not far away the "slave market" developed more antagonisms, with Negroes hitting back in various ways. At one place, for instance, Jewish children were not allowed to cross a bridge in safety unless they paid tribute to a group of Negro youths. Childish squabbles between Jews and Negroes put the parents on edge and there were consequent repercussions in the schools as well as on the streets. Claremont House was organized two years ago to try to do something about these antagonisms and already the regular group work and the intercultural programs developed there with the assistance of the Intercultural Education Workshop have resulted in a substantial amount of mutual understanding and appreciation.

The people: A Catholic priest; a Quaker university professor and students from her New York University class in Intercultural Education; a professional mime dancer of Jewish background; a Canadian-born New York University teacher of folk songs; teachers from a nearby public school; staff members of Claremont House and of two other settlement houses; about one hundred parents, children, teachers and social workers of the neighborhood; Jews, Catholics, Protestants; black, white, yellow—"yet all one people."

But that is getting ahead of our story, for the group that met at Claremont House was not a unified group at the beginning of the evening. It was a very mixed group and most of its members had come because they had been told that they would have a good time. It was still to be demonstrated to them that "festival making . . . is a joyful sharing of experiences common to a group of people at times of the year which are significant in ways of living," [1] and that they were meeting now because Spring is a significant time of the year for all of us, no matter where we have come from, and its celebration can be made richer if we celebrate it with each other. And so, gradually, the members of the group began to share with one another their varied experiences with the return of Spring.

A woman, born in Spain, told of the Spring festival in that Catholic country, of the symbolic darkness of the Holy Week—the week before Easter, of the bursting forth of joy on the morning of Easter Sunday, of the spring planting of flowers, of the almost miracle sight of the tulips which she experienced during an Easter visit to Holland.

The Catholic priest told of Spring in Ireland; of how the very sun dances for joy—helped, of course, by the use of mirrors. A local teacher of Jewish background told of the meaning of the Seder ceremony, how it dramatized the release of the children of Israel from Egypt, and of their joy at finding their freedom. She told us of the foods which are eaten during the feast, and why they are eaten; of the cup of wine from which the beloved prophet Elijah is supposed to have sipped. She told us the story of the baby Moses and of how he became the great leader who delivered the Hebrew children from their slavery.

The man born in Turkey described the joyous dance of the springtime in that country. He told something funny which had happened, and laughter burst from the hundred throats. With that laughter the feeling tone of the whole meeting changed. A greater degree of comfort and ease took the place of the first tension. The members of the group knew now that they could feel at home in the midst of these "intellectuals" who were guiding their evening. Then a Negro from the Deep South told of springtime there, of the birds and flowers, the religious ceremonies, the new clothes which were worn on Easter morning.

The next experience came from New England and was a memory of a Jewish Arbor Day. The young man told us of how he had gone out from Sabbath School with a coin box to gather funds for reforesting Palestine. Then came a nature remembrance from southern New Jersey, a recollection of skunk cabbage thrusting itself up from the damp meadows and of white, starry flowers of the pixie moss making a carpet on the little hills.

At that point Dvora Lapson, the mime dancer, took up the discussion. "Can't we choose, here and now, for ourselves, some of the elements which all Spring festivals have in common and dramatize them?

[1] Quoted from "Seeing the Calendar in Perspective," by Eloise Ramsey, *Childhood Education*, September, 1939, 16:5.

Let's think of some of those elements. There is the feeling of discouragement—the winter of the soul. There is the longing to be free. There is the possibilty of deliverance, and the deliverance itself. And there is the final joy in release from darkness and slavery, expressed in folkways and folk dance."

All was quiet for a moment, then a little Negro girl began to sing, "Go down, Moses, Way down in Egypt land. Tell Ol' Pharoah to let my people go." The folk song teacher followed the melody on his lute, and the whole group joined in the singing. Soon some of the group found themselves following the mime dancer in a kind of simple procession to the measured rhythm of a Hebrew slave song. Flowers were put into the hands of the marchers and soon all were singing the "Hallelujah Chorus." At this point Miss Olds of East Side Settlement House recited an old mantran of the East:

Let the Forces of Light bring Illumination;
Let the Spirit of Peace be spread abroad;
Let men of Good Will everywhere meet in a Spirit of Cooperation;
Let Forgiveness be the Keynote at this time;
Let Power attend the efforts of the Great Ones;
So let it be. Help us to do our part.

After that a circle formed, with the flowers held high in the center. Someone gathered them together, and the circle developed into folk dances, "Did You Ever See a Lassie?" and "Up On the Mountain, Two by Two." Gradually the timid ones came out joining in the Irish Jig, the Lindy Hop, and other dances, singing together folk songs in Italian, Spanish, good old American Southern dialect, and even the latest popular song hits.

Then came the food from many kinds of "Immigrants All—Americans All" homes. There were potato salad, pigs feet, gefülte fish, coffee, and various kinds of cakes and pickles.

Before the group departed the leader repeated the words spoken a few years ago by the chief of the Dakota Indians: "There are birds of many colors—red, blue, green, yellow—yet all one bird. There are horses of many colors—brown, black, yellow, white—yet all one horse. So cattle, so all living things—animals, flowers, trees. So men; in this land where once were only Indians are now men of every color—white, black, yellow, red—yet all one people."

Other Festival Activities

The above activity is only one of several which has used the festival as a means for bringing together in small groups people from the many racial and cultural backgrounds found in almost every American community, in an atmosphere of joyous acceptance of each other through an acceptance of each other's cultural differences. This use of the festival also enables them to recognize their common responsibility to enrich the meaning of our country's seasonal festivities by sharing with one another the deeper meaning of their folk customs, songs, and dances.

This method of bringing diverse people together has been evolving for almost two years at the Intercultural Education Workshop in New York City. As a method it is so simple as to be almost impossible to describe but that it is effective is evidenced by the experiments in its use made in church, home, and social-settlement settings. Groups of adults or young people have been unanimous in acclaiming its charm, its fun, and its values.

An Autumn festival carried out at the University Heights Presbyterian Church in New York City in 1941 integrated a cross-section of the community and included, besides young people from the entertaining church, groups of Americans from Jewish, Negro, Irish-Catholic, Italian,

and Japanese backgrounds, and led to plans for coming together again in a winter festival. In preparation for it, Jewish young people learned about Christmas customs, Christian young people learned about the Jewish Feast of Lights, and all learned that a celebration of the triumph of light over darkness is common to all peoples.

In Plainfield, N. J., a group of citizens under the leadership of the Society of Friends, desiring to bring together in joyous fellowship people of various backgrounds in their community, are using the festival method in home situations. These well-established, old-stock Americans were surprised at the number of different cultural groups represented in their community. In order to preserve the value of the small face-to-face group in developing the feeling of warm, sincere acceptance of each other, they planned for a group of only thirty; but it was finally a group of forty-seven people of Danish, Negro, English, German, Chinese, Jewish, Yankee, and Dutch backgrounds who wove together an All-American Thanksgiving made up of bits from the Chinese moon festival, the Jewish succoth, the Indian corn dance, Negro spirituals, and the Quaker silence. Eight different homes opened their doors for the winter festival which dramatized the hope of spring in the midst of winter, the rededication of lives to building the world as it ought to be, and the need of each for each other.

The Plainfield citizens are conscious of the tremendous personal challenge which comes to people of old-stock backgrounds who are accepted in the community to take the lead in opening their homes for this purpose at least four times a year during the change of the seasons. They feel that the lack of such social contacts in the past has not been so much due to a feeling of superiority on the part of old-stock Americans as to a fear that having invited such a mixed group of almost strangers—citizens of the same community yet never before having done more than rub elbows on the street—they would find themselves in the embarrassing situation of having nothing interesting to talk about. The festival method answers this problem. Having become acquainted in such a friendly atmosphere they find themselves working more cooperatively in other community activities.

The Need for Further Study and Evaluation

The group of leaders associated with the Intercultural Workshop is conscious of its own need to evaluate continually its efforts and to do further research and study in various phases of the subject. For example: What folk songs and dances fit best the specific seasons? Which ones are most representative? In what kinds of groups would folk dances not be acceptable? What kinesthetic activities, if any, could be substituted? How can we help even conservative religious people to see that sharing with others something of a beautiful religion need not do an injustice to their faith and may contribute to the richness of our total American life? How can a spirit of creativity be encouraged so that our American holidays may truly fill our modern needs?

Continuous library research is being done to gather content material on various festivals and folk customs. This material is being put in such form that the ordinary person can see how it applies to how he feels about the seasons of the year.

The group is in constant touch with a cultural anthropoiogist as well as with a recognized psychiatrist, for there is much therapeutic value in the festival discussions. This is particularly true of refugees. Their participation not only adds to the color

and diversity of the discussions, but it tends to wean them from their individual group introspection, away from refugee clannishness; it acts as a stimulus; helps the refugee to rise out of his state of apathy, hopelessness, and feeling of isolation. He gains a sense of unity through common experience; he receives an impression of the integration of various groups in American life and is given a feeling of his importance as a part of it. He senses that his own contribution is necessary as a citizen, and he may feel that he should aid toward forming the type of democracy he wishes for his children.

If one must have further evidence of need, one is reminded of Dr. Lynd's challenge in his book, *Knowledge for What?* in which he says that our American holidays have become washed-out and over-commercialized.[2] The author remembers a discussion three years ago in a mid-western city with a group of high school principals who were resisting the suggestion that in their school assemblies the students should have a series of programs dramatizing the cultural contributions of various groups to American life. "We are Americans now," said the resister. "Yes," was the answer, "we can have only one political loyalty in our country but can we not have several cultural loyalties and all be the richer? You are a second generation Swede? What did your grandparents do at Christmas time? And what does your own family do now?"

The face of the resister lighted up as he remembered the interesting and colorful things that his grandparents had done. He recalled the twenty-day Christmas season beginning with St. Lucia Day, the jeulbrod, and the Christmas tree for the birds. Then he grew sad when he said, "We do nothing much now. We just come together to eat."

Are we developing a dust bowl, culturally speaking, under this pressure for everyone to act and be alike or are we finding ways to share creatively the best of our traditions, customs, and folk-ways and thus build together a richer American culture? Are we aiding in the building of national morale by the kind of a joyous acceptance of one another which will develop psychological security?

"But how can we promote festivity in a time of national danger and universal war?" asked members of a foreign-born group at Labor Temple where a Thanksgiving festival was being held. The answer seems to lie in our deep need for fellowship and unity at this time, and for a realization through dramatization that there are reliable forces of nature which even war cannot shake.

If some of the factors of national morale, as stated recently in a pamphlet from the Educational Policies Commission, are psychological security, confidence in one's associates, and loyalty to a common purpose, then groups gathered together for such common sharings are surely doing their part on our second line of defense.[3]

[2] R. S. Lynd. Princeton, N. J.: Princeton University Press, 1939.

[3] *Education and the Morale of a Free People.* Washington, D. C.: National Education Association and the American Association of School Administrators, 1941.

• • • THREE PAMPHLETS WHICH WILL BE helpful to teachers interested in intra-American cultures are: *Inter-American Friendship Through the Schools,* by Verna Carley, Bulletin 1941, No. 10. U. S. Office of Education, Washington, D. C.: United States Government Printing Office, 1941. Fifteen cents. *We're All Americans,* edited by Gertrude MacCormick, Annette Smith, and James Wise; Lincoln Building, New York City: Council Against Intolerance in America, 1941. *Latin American Backgrounds: A Bibliography,* prepared by the Research Division, National Education Association, Washington, D. C.

By WILLARD W. BEATTY

Some Indian Contributions to Our Culture

What is there in the culture of the Indian from which the white man may draw today as richly as he did when first he came to America? What broader concepts and deeper appreciations of the Indian can we help children develop over and beyond tomahawks, tepees, and travois? What effect has the Indian had upon certain elements of the white man's culture? Mr. Beatty is the Director of Education, U. S. Office of Indian Affairs, Washington, D. C.

THE DISCOVERY OF THE Western hemisphere brought about tremendous changes in western Europe. Not only did it open up new lands for exploitation and settlement in an unbelievable amount, but the resources of these new areas and the customs of their people brought about a transformation in the lives of western Europeans, whether they remained at home or migrated to the Americas. The visitors to the new world found a strange people in the new land who were brown in skin color, ate different foods, wore different clothes, spoke strange languages, worshipped strange gods, and were not particularly responsive to the opportunity they were offered to profess Christianity. It was an age in which to be alien was to be a potential enemy; to be pagan was to be without a soul. In some instances the very virtues of the red man contributed to his undoing.

His culture recognized generosity as one of man's most respected traits. In many of the tribes a man accumulated goods for the sake of giving them away to his friends. The Indian "giveaway" had a recognized welfare function in that it provided for the needs of the destitute without resort to the white man's system of charity. Within the Indian culture pattern, while giving was generous to the extent of impoverishment, the giver of today might with equal respectability be a recipient tomorrow. The white man, while entirely willing to profit from Indian generosity, felt under no obligation to make a return in kind.

As the Indians had no written language, all records of time past were transmitted orally and all agreements were by word of mouth. A much higher value was, therefore, placed upon oral promises than was the case among white men. "His word is as good as his bond" may have applied to the occasional white man. It was true of any responsible Indian, and it proved a little confusing to such men to find whites insisting upon written agreements which even then were not always considered binding. In many of these relationships the Indians were at a distinct disadvantage. There were a surprisingly large number of good Christians who believed that it was not a sin to cheat an infidel, and who held that an Indian was without normal social rights because he was of a different religion and followed a different social code from that of the white man.

Indians suffered also from the fact that they owned land and rights which the

white man was determined to possess. Every time Indians defended their homeland, their people, or their way of life from invasion by whites, their defensive actions were pictured as brutal attacks lacking in provocation and the natural result of their savage condition. They were seldom represented as defenders of their liberties, fighting for their personal rights or the rights of their people.

A rapacious, acquisitive, and aggressive group of whites, recognizing no basic Indian rights which they were bound to observe, set out to conquer a continent and wrest it from its aboriginal owners. Where the Indians could be persuaded to trade their rights to land for a pittance, the pioneers were ready to trade. If the Indians were not ready to part with their lands peaceably, they were in danger of being forcibly ejected. And yet while this continuing conflict proceeded, in which the Indian was at a disadvantage in numbers and equipment, the white man was frequently forced to depend upon the knowledge and the skill of the Indian in taming the resources of the continent. As the white man often felt compelled to misrepresent the savagery of the Indian in order to justify cruelties in return, so he often felt it necessary to minimize the culture, the skill, the generosity, and the wisdom of Indians in order to justify his inconsiderate treatment of them.

Material Resources From the Indian's Culture

Plymouth Colony would not have weathered its first winter had neighboring Indians not taught the colonists the use of maize, furnished them with pumpkins, and told them where to hunt the wild turkey. But the most remarkable of these first gifts to the white man was corn.

It is interesting that practically all of the Indian corn bred true to type despite the fact that some cross-breeding and certainly a high degree of selection took place. The dent, flint, flour, sweet, and popcorn variants were all recognized and grown quite generally in most parts of the North American continent. The white man has taken over corn culture almost completely from the Indian, but sometimes without as clear a recognition of the climatic limitations upon various varieties. During the period of drouth in the Dakotas, for example, it was not unusual for white farmers to plant seed corn brought from Iowa and Illinois where the seasons are much more moist. These plants burned up during the hot, dry summer. The Indians who planted the squaw corn of the region usually produced a fairly satisfactory crop, because their seed was drawn from plants which had lived through the adverse conditions of the area.

Many of us remember that somebody poured a bucket of water over Sir Walter Raleigh when he was first seen smoking, but few of us realize that tobacco was actually first domesticated by many Indian tribes, all of whom used it as a ceremonial smoke. Turkish tobacco, for example, originated in America.

In the same way we are quick to forget that the white potato had its origin in the Americas. Europe quickly became so dependent upon it that we now call it the Irish potato. The succulent tubers kept not only the Irish, but the Germans and several other European races from starvation more than once since its introduction.

In our present rubber shortage, few of us remember that the Spanish conquerors found the Aztecs of Mexico playing with rubber balls. When this elastic substance was introduced to the Old World it gained its English name, rubber, from the fact that it erased pencil marks. Its entire production was limited to the New World till some rubber seeds were smuggled to the

East Indies and formed the beginning of the present island monopoly.

Chewing gum is an American habit. Almost every Indian tribe had some substance which it chewed and chicle, the base of all modern chewing gum, was chewed by the Indians of Central America before the white man came.

Many tribes in widely different parts of the country grew beans—lima, string, and kidney—in small garden patches. Beans became amazingly adapted to a variety of climatic conditions. In fact the Indian appears to have bred them not only for resistance to drouth, but to insects and other pests. The Hopi bean from the mesas of Arizona at an elevation of 7,000 feet contributed its mildew-resisting qualities to the restoration of the California bean industry. In the north the Mandan bean is equally important commercially. Melons in great variety were grown by Indians in various parts of the country.

Peanuts originated in America; hickory and brazil nuts were first used by Indians. Cranberries, strawberries, blackberries, blueberries, and huckleberries were a small part of the native fruits generously used and sometimes domesticated and improved by Indians. Maple trees were tapped for sugar. Buckwheat, pepper, sweet potatoes, pumpkins, and squash are a few other elements in our diet which we owe to the Indians. The wild rice of Minnesota is an Indian dish and is still harvested "Indian fashion." Cocoa, tapioca, and vanilla were in use when Columbus reached the New World.

Medicine and Woodlore

While we are prone to sneer at the incantations of the medicine man, practically all of the medicinal plants which grow wild on the American continent are known to have been used by Indians because of their curative properties. The leaves of the coca plant were chewed by South American Indians to dull pain long before the coming of the white man and are still used for the same purpose. We have simply extracted for our use the pain-killing property—cocaine. Quinine, arnica, cascara, and witchhazel are other items of the medicinal group with which the Indians were familiar. Cotton was independently domesticated in America, and its fibers were spun and woven for ceremonial garments by Indians in all three Americas before the white man was heard of.

The extent to which Americans turn to the woodland, the river, and the lake for hunting, fishing, and camping is partly due to the woodlore which we have absorbed from the Indian. He gave us our technique of living in the woods, stalking game, and catching fish. The moose horn, the decoy, the fish weir and the snare are all Indian. We have learned from him how to make a variety of canoes, toboggans, hammocks, and tents. The moccasin which has been adapted in various forms came from the Indian, and the Indian developed snowshoes which we have taken over in practically their original form. We carry with us pemmican for food, sleeping bags for shelter, and frequently wear fur suits and hats patterned on the Indian model. Our group games reflect the kick ball of the Southwest tribes, the lacrosse of the Northeast, and for our bouncing balls of rubber which are part of so many games, we must thank the Aztec.

Indians circulated freely throughout the continent, and as the whites moved westward most of their roads followed closely the Indian trails for they with unerring ingenuity had chosen the lowest mountain passes, the easiest ridges, the best river valleys, the safest fords. The Indian knew the best camp sites, and where to find the best drinking water. Many of our greatest cities

are built on the site of Indian camp grounds selected for their convenience as trading centers at the confluence of rivers, at the intersection of valleys, and at other points where travel routes inevitably met.

The Indian and the White Man's Culture

Our debt to the Indian for all of these material things is clearly demonstrable. It is less easy to trace our democratic heritage to the Indian, yet hundreds of Indian tribes practiced a democracy more complete, if anything, than our own. One of the early sources of conflict between whites and Indians was the assumption by whites that Indians, like themselves, owed allegiance to some hereditary chief or king whose word would be accepted as law by all his followers and whose relatives had influence as princelings. As a matter of fact no such person existed among many of the Indian tribes. Leaders were often chosen by election, and war leaders were frequently elected to serve only during the period of the war emergency. Decisions affecting tribal rights, on the other hand, often rested with the entire adult membership of the tribe or with selected elders whose decisions in some instances had to be referred to the tribe for ratification. Among some of the pueblos, for example, such decisions had to be unanimous, and whites frequently found it annoying to wait while lengthy debates took place in the search for unanimity.

The foregoing is not exhaustive in its listing of the resources of the Americas which the Indians had mastered and then transmitted to us. It is merely suggestive of the wide range of their culture and the many aspects of it which have contributed to the enrichment of our own. There is another whole chapter which can merely be hinted at in limited space. It is the transforming effect which the Indian has exerted upon elements of white culture which he has adopted, adapted, and sometimes returned to us in the adapted form. For example, many aspects of Indian costume with which we have become familiar are an adaptation of white costume which was at one time taken over and adapted by the Indians. The decoration of buckskin and broadcloth with designs in beadwork was an adaptation of imported European beads and cloth to the older porcupine quill embroidery on buckskin and has furnished in this new and Indian use, designs and methods of embroidery which are quite Indian. Navaho blanket and rug making waited on the introduction of sheep by the white man, but the weaving is done on the native type loom and furnishes quite a different form of floor covering from that ordinarily produced by the white man's rug or carpet loom. The working of silver for jewelry and ornament waited on the introduction of coin silver or similar metallic sheet, and while many of the initial designs were also taken over from the white man, a distinctively Indian quality characterizes this jewelry, and the whites have been glad to take back from the Indian his finished product.

Indians have accepted freely many elements of white culture, and in return Indian culture has penetrated that of their white neighbors so quietly and naturally that in either case the origins are frequently forgotten.

Viewed broadly, it is clear that white civilization would have been the poorer had the western hemisphere remained unknown.

. . . EDUCATION FOR INTER-AMERICAN friendship needs university exchanges, scholarly and artistic and scientific cooperation, historical and literary and linguistic studies of the Americas, but it needs something more. The greatest need is for education for inter-American friendship.



The schoolhouse has a portale where the children like to play

A Pueblo Day School

By LORETTA LEROUX

Indian children, too, are a part of all our children and continue to make their contribution to the culture that is truly American. Miss Leroux, primary teacher in the San Juan Indian Day School, Chamita, New Mexico, gives us a picture of the children she teaches and tells some of the things they do at school.

THE SECOND BELL HAS NOT yet rung but many of the primary children in the San Juan Indian Day School are already in their room. They have a most attractive school. It is made of adobe and has a flat roof, in typical Pueblo style. There are three classrooms with hardwood floors, Venetian blinds at the windows, and a portale where the children like to roller skate and play hopscotch and jacks.

Some of the children are in the bath house, brushing their teeth. The Indian Service dentist has his mobile clinic set up in the yard and they do not want him to find any cavities.

Others are in the "club" where the Indian housekeeper teaches them native arts and crafts. They learn how to draw designs, how to do Pueblo embroidery, and how to make pottery. They like to plan an excursion to get clay, and to go to the ruins of San Gabriel to look for ancient pottery chards. This is the most authentic source from which to study the old San Juan designs.

A few of the children are down in the shop, watching the older boys at work. Some of them are making radio tables, for many of the homes in the village have radios and electricity. Some are making magazine racks. In this ancient New Mexican Indian village you can get either of two newspapers delivered daily to your door. Some of the boys are working on shelves for the santos and vigil lights; some are making toys.

Out in the laundry Joe Alvin's mother and Guadalupita's grandmother are doing their washing. There are concrete reservoirs in the village, with faucets on them, so it is not at all difficult to get water to wash at home; also, many of the mothers wash their clothes in the irrigation ditch. But at the day school there are porcelain tubs and hot running water.

Sadie's grandfather has butchered a sheep and he and his wife are in the laundry, too, canning the meat. They are using the sealer and pressure cooker which belong to the village, but which are kept at the day school. They do not have cash now to pay for the tin cans, but they can leave them at the school and take them out a few at a time when they do have the money.

Madeline is helping her mother clean the clinic. The doctor and nurse come to San Juan once a week. They are making notable progress toward the control of tuberculosis, trachoma, and syphilis. Infant mortality has been greatly reduced.

Several of the children who are in the primary classroom are playing at the sandtable. Some cowboys are in the village helping the men brand their calves, so Herman and Fidel have made a corral in the sandtable, and are roping clay animals. Cipriano has gathered up most of the pipe-cleaner cowboys with their sheep-skin chaps. He has them all in a big pile and he says they are playing football.

A group of girls are in the doll corner. They have their dishes on the linoleum floor, and they are sitting on the floor eating tortillas and toast. Avanecia's family has an electric toaster. The dolls are sleeping on the floor also, even though there is a little bed. Most of the Indians have beds, but many of them are "just for show," with the shawls and dance clothes pressed under the mattress. Lupita comes in with a sackful of candy which she contributes to the fiesta. She has traded an ear of colored corn for it at the store.

Teodora has set up a row of blocks, tilted against a board, and she is "playing piano" on them. She is the accompaniment for Reycita and Tonita who are singing "The Woodpecker Song."

But most of the youngsters are sitting around the stove talking. Indians like to sit around a fire and talk. It does get cold in New Mexico and there are blizzards, and water-pipes freeze and burst. Luisa comes in shivering, her teeth chattering. "It's cold today," I say, by way of greeting. She looks surprised and says, "I know it." We are too accustomed to conventional answers.

The group around the stove are speaking in Tewa. Even if the use of their native language is no longer repressed in the classroom how else could a child with a very limited English vocabulary clarify his thoughts through oral expression, develop the ability to present ideas and to listen to the presentation of ideas, or share in the experiences of the group?

I understand a few of the words and know that they are talking about the seed-ball game. Then I catch the words, Powi Tse, or Yellow Flower, which is Severa's Indian name, so I ask what it is that Severa plans to do at the seed-ball game. From then on more of the conversation is in English. Some of the children translate directly for me, but Frances has remarkable ability to guide a bilingual conversation in such a manner that everyone seems to know what everyone else is talking about.

The seed-ball game is only one of the many interesting and unusual ceremonies that make Indian life so colorful. Some of the rituals are held in secret, and these we do not inquire about. But tourists come from afar to see the Deer Dance for good hunting, the Basket Dance for fertility, the Comanche Dance, the Po-Ween-Shottie, the Buffalo Dance, the Turtle Dance, and the Matachines Dancers who dance around the fires on Christmas Eve—the pinon fires which have been lighted around the village to guide the Christ Child into the homes.

The School Program Meets the Needs of the Children

When the second bell rings, the children all sit down in their places. Delfino is wearing tennis shoes and he makes no noise as he walks. He says, "Look at my shoes. He don't talk." Isidro is the only child who is absent. He has gone into the mountains with his father to gather firewood.

The primary children like to read. They like to read the little stories which they write about their own experiences, and they like to read their primers also. Reading helps them to become familiar with correct sentence forms, as well as to acquire a broader English vocabulary. They like to read about pets, for Indian children have many pets. They like to print. Frances says, "Sometimes I make the letter "b" backwards, or I forget what is an 'h,' but the letter 'c' is as easy to make as if I had a machine to do it." They look forward to writing their "news" for publication in *The Thunderbird*, the sixth grade's monthly paper.

The children like to work with numbers. There are so many number concepts which they can think out—problems involving trading chili and wheat at the store, or selling pottery and corn beads on the highway, or stock reduction, or time tables for canning.

They like to listen to stories. Their favorite is *One Little Indian Boy*. They like *Little Black Sambo, Millions of Cats,* and *The Story of Ferdinand*. Once when Pascualita thought I was perilously near her sweater which had the pockets filled with pinons she shouted, "Heigh," to me, and then she laughed. "I thought you would pick up my sweater and the pinons

would fall out," she said, "so I said 'Heigh' to you just like Pancho did in the story where the burro was almost to eat his new sombrero."

Singing plays an important part in Indian life—in the ceremonials and rituals, and for pleasure in the evenings. Once in a while someone brings a tom-tom to school and the children sing Indian songs, but they thoroughly enjoy the old nursery rhymes and folk tunes and the newer songs about trains and swings and snowmen. They like to skip and run and stomp about playing that they are Indians! Their spontaneous actions when they sing "Mulberry Bush" are charming. For "This is the way we sweep the floor" they bend way down as one has to do when using an Indian broom. One who has never seen tortillas being made might think they were just clapping their hands to "This is the way we make our bread." Best of all they like to dramatize *Snow White.* Sometimes they make an apple or a mirror, but often a small piece of print is the only "property." It is Snow White's apron, the peddlar woman's shawl, and the princess' wedding veil.

The Importance of the Social Studies

It is in the field of the social studies where the youngsters have their most serious problems. There is so much that the parents and grandparents do not understand about the new policy of the government in dealing with Indians, and they are looking to their children to help them understand all this. The employment of Indians in both regular and emergency services is increasing. Even in the primary room the children can learn the significance of wages and wage economy. A good starting point, based on the experiences of the children, is the fact that this year the government will give the school children only a sweater and one pair of shoes free, where several years ago they received four complete outfits of clothing. All other garments must be earned. The allotment has been decreased gradually and after this issue it will be discontinued altogether. There is much opportunity for learning about economic independence.

Those families who have electricity in their homes have found out that the power company cannot accept pottery and chili as payment on electric light bills, and there is a whole new series of problems in bartering.

Cooperative buying—using the Pueblo's compensation money—can be understood and appreciated by the children. Fruits, vegetables, and tin cans were purchased in quantity lots and brought to the school. The men and women who canned the produce were to receive a certain percentage of the cans in return for their work, and the rest was to be sold, the price just covering the total cost of the food and containers. Tomatoes were sent up first, and nobody wanted to come to can them because they weren't their tomatoes, so they thought. Many of them rotted, and the price of those that were canned was quite high to make up for the loss. The children can be helped to understand the advantages and obligations of cooperative enterprises.

This past summer the Pueblo council approved a plan whereby a portion of their compensation money was used to buy farm equipment, the head of each family selecting what he needed to the value of $150, but the items remaining tribal property.

Indian arts and crafts are being encouraged where under the old policy they were suppressed and neglected. Raising standards of workmanship is not just something for the children to keep in mind because they know their work will be criticized and evaluated by the group; they recognize it as a principle which has concrete bearing on the economic welfare of their tribe.

The work which the Soil Conservation Service is doing to help the San Juan Indians conserve and utilize their land, range, and timber is replete with learning activities which the primary children can undertake. They can understand the general principles of wind and water erosion, of overgrazing, check dams, gully planting, and range management. They can learn how to take care of livestock, and how to preserve and increase wild game.

Those six- and seven-year-olds who gather around the school-room fire have serious business to talk about, now that their destiny is no longer complete assimilation into white society at the earliest possible moment, but rather to become economically independent, and to retain their tribal life on their reservation. Of such is life in a Pueblo Day School.

Should I Teach School When My Country Needs Me?

WE THOUGHT WE HAD FOUGHT A WORLD WAR in 1914 to 1918. We thought we had won and by so doing had ended all wars. Now we know that World War I, compared with World War II, was a localized infection. The germs of it existing in incipiency through twenty-odd years are now breaking out actively, not in areas of concentration, but all over the globe.

Ever since the impact of the cyclonic events of December 7, 8, and 9, 1941, the layman ponders not from year to year, month to month, day to day, but from hour to hour where the festering, bloody, malignant thing will break out next. Daylight hours are spent with radio hard by and ears cocked for weird sirens. At night flashlight, warm clothing, and a warm blanket are put in order at bedside. In secret many people pray, as they crawl gratefully between the sheets, that if it strikes in the night they may sleep through dead or alive. But one never tells this to fellow human beings since clear reason of morning indicates the indisputable fact that each one of us is needed in this struggle and needed at once. Speed is what counts. In some way we must act at once; but in what way? Surely no one can go about business as usual. Yet, here is the old job awaiting. What's to be done about it?

We who teach children have been going to school for a long time. The school room gives us a familiar but now guilty feeling of security. This is no time for child's play, we think. We should be out saving the world. Maybe, too, getting into a job in the adult world at this time wouldn't be an unmixed personal calamity. There must be good openings for women, which most of us teachers are, what with the pressure of masculine competition somewhat relieved.

THE REALITY OF MID-DAY, HOWEVER, BRINGS a perspective. With a flash of insight we ask ourselves: Why should this or any other war be fought if it were not for the hope of continuity of the race in ever-evolving peace, prosperity, and integrity? Why then exert ourselves whose lives are half or even a third spent were it not for the children who are to come after us? Children suddenly appear to be the only clear reason for struggle. What would all our effort profit us if the children of today and their children who are to come after were not to carry on? This age-old concept takes on a startling new meaning: Work with children has now the status of front-line defense.

The day wears on, any day, and new problems of children and new responsibilities for teachers crowd in upon us. The old job seems not so

secure, not so bland or even familiar. Here are the children. They, too, went to bed with flashlights last night, some of them in new and temporary homes, displaced from old familiar settings by the displacements of war industry. For some of them school is an essential shelter while mother goes to new employment on the war defense program. Some were at home alone last night, while mother and father went out for relaxation after a hard day of work to enjoy spending some of the new double income. New and strange things happen at school. What is it all about? Why suddenly must all children wear identification tags? Why at the sound of a gong must all go to a dark room in the basement or line up in the hall, all jammed in? Why must all sit down and put coats over their heads? What is an air raid? What is war? What? Who? Why? And that horrible word of suspense—when? Solomon himself couldn't solve the problems of the children these days. By nightfall this day and each day the responsibility is staggering.

OUR COUNTRY HAS NO GREATER NEED FOR anything in these times than for the care, protection, and good stable education of children.

Now whether you or I or any one of us should teach school as our contribution to national defense is a question each one must answer for himself. Perhaps the answer for some of us should be, no. Perhaps some other work *is* better for us. But those of us who answer *yes* must know we are in an army of very special responsibility. We must be superlatively fit. God give us grace and strength for our great task.—*Winifred E. Bain, President, Wheelock College, Boston, Massachusetts, and Chairman, Board of Editors,* CHILDHOOD EDUCATION.

I Saw Joy

By JOSEPHINE CHERO

I saw joy in the face of a little child today,
The real joy that makes me happy
To say I work with him.
It was his birthday and
We sang a song for him;
It made him smile and smile,
And let out little sighs
That seemed to crowd his chest;
And I said, "Seven,
Is it, Richard?" and he
Looked up and nodded yes,
And turned away again,
While we clapped out the years.



Farm Security Administration camp for migrants in California

Uncle Sam's Migrant Children

By EVA KNOX EVANS

Mrs. Evans, Field Supervisor, Education and Community Service Section, Farm Security Administration, gives us a picture of the life of migratory children, describes what is being done for them in government camps, and points out the results in terms of conserving human and economic resources. When we think of all the children and cultural relations within America we must include the children of migratory workers.

FROM TWO TO FIVE million migrants take to the road each year looking for work in the agricultural lands of our country. They range down the eastern seaboard as far as the muck lands of Florida; across the Rio Grande Valley of Texas and into Arizona and New Mexico; up the length of California; into the fruit orchards of the Pacific Northwest — a caravan of people searching for a living from the rich harvests of our rich soil.

Many of these wanderers are people who have farmed their own land, or have been tenants on the same farm for years. But the dust storms and the floods and the tractors drove them off their land. Some were people too long unemployed in our industrial cities. They had to eat; they had to work; they didn't want relief. So they put their household belongings into their old jalopies and started out, lured by those illusive signs and handbills: "Cotton Pickers Wanted"; "800 Pea Pickers Wanted"; "Fruit Pickers Needed." Sometimes the work was there; sometimes it was not.

They looked for work and wages for their work; they hoped for sunshine and a decent place to live, and food as fresh and good as they were to harvest. Too often they found insecurity and filth and starva-

tion. They were compelled to move into one-room shacks or unsanitary barracks. They set up "Hoover Towns" in the ditch banks along the roads, and in the low swamp lands that were unfit for human habitation. They rarely found any sanitary facilities whatever; some of them even had to buy water for drinking and washing.

Not the least of the problems involved in this kind of life is its effect on the children. The yearly wage of a migrant family is from $175 to $300, so that every member of the family who can work, must work to eat. The smaller brothers and sisters become the "little mothers." All day long they take care of the babies. Sometimes they are left at the tent or shack to fend for themselves. Sometimes, for greater safety, they are taken to the fields, where they play in the broiling sun at the end of the rows until they sink exhausted into sleep.

Let us look at a few excerpts from some of the government reports of the effect of these conditions on children:

The family lives in one room of a 14-room barracks. . . . The three children all have colds and are filthy—crying most of the time. . . . The children were eating weinies and buns, dropping both in the dirt several times. . . . Garbage is emptied in yard 10 feet from the front door . . . flies by the hundreds.

. . . subject lives in one small room . . . his wife, himself and four children all sleep in one bed . . . they have three men roomers—one who sleeps on a cot, and the other two on the floor—making a total of nine in one room.

Often older children are kept out of school to watch over the younger ones. Last season one of these acting-mothers lay down for a nap one afternoon while her parents were at work in the packing house, leaving the younger children playing. She was shot dead in her sleep by an eight-year-old brother, who had got hold of the family rifle.

Rudimentary nursery schools exist in some of the quarters. In one of these a former insane asylum attendant was taking care of a group of preschool children for a fee of 25c a day each. When interviewed, she was feeding a six months old baby left in her care canned meat and spaghetti, and simultaneously trying to teach her other charges how to march in the garbage-littered court.

. . . irregular rows of old dirty tents, shacks

Agricultural and packing house workers' children playing in the twenty-four hour day nursery at Osceola, Florida, migratory labor camp



made of tin and old boxes and everywhere half-naked children, faces caked with dirt, and covered with flies. . . . If ever a place was ripe for an epidemic, that was. I shudder to think what would have happened, not only to those in the camp, but to the entire community, if smallpox or some other dangerous disease had broken out. . . .

An eight-year-old boy, left to take care of his two-year-old brother while his parents were in the cotton fields, set fire to the baby . . . A neighbor saved the child from burning to death. . . .

The education of all child workers in agriculture is limited. "Bean Schools" and "Cotton Schools," i. e., schools that stop operating during the harvest seasons so the children can work in the fields, are prevalent in most southern agricultural areas. But the migrant child gets little use of even these short term schools, because he is ever on the move, following the harvest. The problem is enhanced by the lethargy of his parents and some school officials in seeing that he goes to school even when he has the chance. These children are inevitably retarded, although not as retarded as one would expect. The average migrant child who attends school is about one year behind his normal grade; but sometimes twelve- and thirteen-year-old children are found in the primary grades.

Camps for the Migratory Worker and His Children

This does not make a pretty picture. Unfortunately, these are not isolated cases. They exist wherever large groups of people are required for a short time to harvest a seasonal crop. But something is being done about it. In 1935, the Farm Security Adminstration, a bureau of the Department of Agriculture, established its first camp for migratory workers in Arvin, California. Since then some ninety more have been established in Florida, Texas, Missouri, Arkansas, Colorado and Arizona; in California, Washington, Oregon, and Idaho. Plans are already completed for camps along the eastern seaboard from the Carolinas to Connecticut. Every camp has utility buildings—one for each forty or fifty families. They include toilets, shower baths, washing tubs, often electric washing machines. Every camp has a community building for games, movies, parties, a library, church and community meetings.[1] Every camp has a clinic, with a resident nurse, and a local doctor who makes regular visits.

The housing arrangements differ somewhat in each camp. The earlier camps provided tent platforms and trailer spaces. Later they have become more adequate, with one room shelters taking the place of the tents. In many of the camps modest cottages and apartment-like dwelling units have been built for those families who can get agricultural work in the vicinity the year around. In areas where the crop lasts only six weeks or so, mobile camps which follow the crops are established. These include trailers for the sanitary buildings, the medical clinics, and the manager's office. Tent platforms and tents are hauled on trucks and quickly set up in each new area. There is even a large tent for a community building and nursery school, and a nursery school teacher travels along to begin her school as soon as the camp is established.

These camps do not in any way solve the problems of millions of migrants, but they do give life to some 65,000 people. A decent place to live can change the life of the whole family, but its greatest effect is on the children.

Probably the most dramatic and needed effect is in terms of the child's health. For the first time he has a chance to be really clean, scrubbed with hot water in tubs built especially for him. He visits the nurse

[1] Community buildings in migratory camps are now being built with a wing for the nursery school.

for a routine examination and for follow-up work if it is needed. He enters the camp nursery, and has breakfast of fruit, porridge and milk; a mid-morning lunch of fruit juice and cod liver oil; a hot substantial dinner at noon; and milk and crackers when he awakes from his nap. If his mother is working in the fields from dawn to dark, he gets his supper before he is taken home at night. He learns to eat new kinds of food—a diet quite varied from his usual salt pork and beans and corn bread. And what is more, he demands these new foods at home. In fact, the nurseries have affected the whole family almost as much as the preschool child for whom they are primarily intended.

Let us look again at some excerpts (more cheerful, this time) of reports from the Farm Security Administration camps:

The nursery, opened for babies from 6 to 18 months, now has an enrollment of fifteen. They are visited daily by the camp nurse and the home management supervisor who check on diet, health and care given. Each baby has gained weight; however, the most remarkable improvement has been a 9 months old baby who was little more than a skeleton with life in it. This child was anemic from starvation, was listless and slept constantly. With one month of proper and regular feeding, good care and cod liver oil, the child has gained weight, seems bright and happy, will now play with toys, smiles when spoken to, and the past few days has endeavored to fight for certain toys she wants.

Surplus Commodity milk is used to give the children a glass of milk before their afternoon nap. It was not long after the nursery opened that reports came to us of families who were having to buy milk so that the children could have a glass of it before they would go to sleep at night.

When the nursery first opened, it was common to see the children pick up porridge by the handful and smear it all over their faces en route to their mouths. Now, families report that 3 and 4 year olds are teaching the 6 to 12 year olds how to eat with a spoon or fork.

The nursery uses paper napkins. One family has complained, somewhat plaintively, that their youngest child was be-devilling them to use napkins at home.

Whenever possible, these nurseries are staffed by teachers supplied by the Work Projects Administration. But in those areas where it is impossible to have this valuable help, the women of the camp, under the supervision of the camp home economist,[2] run the nurseries on a cooperative basis. In a few camps, foundations and church groups are cooperating with the Farm Security Administration personnel in putting on an effective preschool child care program.

The camps are just as interested in the older children. One of the chief concerns is their regular attendance in school, no matter how short a time they are to be in the camp. Since the babies and younger children are taken care of in the nurseries, there is no need for the older brothers and sisters to be the "little mothers" of the family. If their clothing is inadequate, the home economist sees that more is provided. Sometimes she teaches the mother to sew on the sewing machines provided by the camp. Sometimes she helps the family to budget its meager income, and to buy wisely, so that there are funds for clothing for the school child. Some camps have "student patrols"—appointed from the children of the camp—to see that all the children who are not sick, go to school each day. In one camp, where many children were not going to school because they had no lunch, the women formed committees and took turns making school lunches for each child in the camp.

The local school superintendents in almost every instance have been most anxious to cooperate with the camps in their interest in the children's education. And the children themselves, after living

[2] Supplied by the Farm Security Administration.

in a decent place, dressed as the other children are dressed, can hold their heads high among their classmates. As one school official remarked: "It's getting harder and harder to tell migrant children from the other kind."

Community Life in the Camps

Not quite so dramatic, but equally important in its effect on the migrant child, is the community life found in the camp. Johnny's mother belongs to a women's club, and they sew for the Red Cross. Manuel's father is one of the camp air raid wardens, and he has to know first aid. Johnny and Manuel themselves belong to a boy's club that is busy these days collecting paper and waste materials for defense. There is a community garden, and all must help in the planting because all will benefit from the harvest. Older sister Mary can take her boy friend to the movies in the community building, and the dance that follows it. To homeless wanderers, living in filth and squalor, these small things have given them dignity and a real sense of belonging somewhere; they have given them a responsibility toward their neighbors, and toward their government.

An American flag flies over each camp for migrant workers, as it flies over all government property. It has a special meaning for the residents of the camps. It is an honor to be elected to be the one responsible for raising it in the morning and lowering it before sunset. Wherever it flies, it flies equally over all people and all races of people. Filipinos, Mexicans, Negroes, Anglo-Saxons, all benefit from the Farm Security Administration's program for migrant workers.

In the Rio Grande Valley in Texas, where the Latin-American population is large, most of the Farm Security personnel speaks Spanish as readily as they speak English. English classes are held, the American way of life is encouraged, but the cultural patterns of Mexico are respected, too. Mrs. Robles teaches Mrs. Jones how to crochet on twine wrapped around a stick. In the Yuma, Arizona camp, with a large population of Filipinos, a committee is formed to organize the entire camp into work groups for aid to the Philippine Islands. Jim Stevens and Francisco Mapua work side by side in a cause equally affecting all of us.

The labor power of these people—old and young, brown and white—is something we must rely on to get food to our tables. They are needed now as never before. We cannot do without the migrants, for food must not rot in the fields. They are a vital part of our large food productive force, sustaining our efforts in the fight for democracy. As was said earlier, the Farm Security Administration makes no pretense of answering the problem of the migrant worker and his family. It can attempt only to give some impetus to self-help and education, along with more adequate housing and health opportunities.

Recently, I was talking to an old white-haired Negro in one of the camps in Florida about his life in the camp. "Do you know the story of the geese?" he asked, and I thought he was changing the subject. "Well, you take a gun and shoot into a flock of geese flying over the swamps. If you hit one of 'em, and he drops, the flock just flies on. But if you hit one of 'em, and he flutters a little—he don't drop, you see, but he keeps on trying to flap his wings,—them other geese just swoop down under him and carry him off, and you never see that goose no more. Well," he smiled, "the governmint has just swooped down under some of us that was flappin' our wings, and done helped us to go on."

By WILLIAM T. MELCHIOR

Demonstration Centers For Inter-American Education

Mr. Melchior, Supervisor, Inter-American Education Demonstration Center Project, U. S. Office of Education, tells how the United States Office of Education is implementing inter-cultural relations in the American republics. "One of the best evidences of its (the program for inter-American education) success would be its continuing development with or without the special stimulation of central office counsel and leadership," says Mr. Melchior. If this program helps some of us to know better our own lands and peoples to the end that we learn how to live together in deeper appreciation and understanding, it will have made an invaluable contribution to the culture of the Western Hemisphere.

TO THE CUSTOMARY educational diet offered by about thirty educational systems throughout the United States has been added a new vitamin supply.

In their survey of the possible contributions schools could make to national defense, The United States Office of Education decided, among other things, that there should be renewed emphasis upon learning about other Americans [1] living in the western hemisphere. The good neighbor policy in its true sense is at all times an objective worthy of implementation at the hands of the educator. In these days it is imperative that *all Americans* see how intricately and subtly inter-woven is the welfare of *all Americans.*

Many questions were raised. Just how does one work through the organized educational program to achieve that subtle result—friendship? How can formal education provide experiences which result in understandings, attitudes, and appreciations which are favorable to successful and satisfying interdependent living of peoples who are often physically removed by thousands of miles and of whose way of life they know so little?

The answers, it would appear, could be found in the American school, through the exercise of its inherent right to experiment and to investigate the means of pursuit to happiness.

A quick survey was made to find out what the situation is with reference to education in Inter-American studies. Numbers of schools immediately responded with such tangible evidences of active interest as special courses in Spanish, Latin American history and geography, Inter-American affairs, a mounting number of Pan-American clubs, community projects, and offers of service.

There evolved the plan for selecting as demonstration centers a limited number of educational systems where learning and teaching experiences in this area seemed sufficiently significant to warrant further observation and study. Logically, these

[1] "For the time being, relations with people in certain parts of the world are limited . . . Of our neighbors in Central and South America and in Canada we can acquire more of a genuine understanding than ever before." P. 7. *What the Schools Can Do.* Education and National Defense Series. Pamphlet No. 4. Washington, D. C.: Superintendent of Documents. Fifteen cents.

centers would be practical laboratories for supplementing already existing educational services in Inter-American studies, the discovery and initiating of new ones, and the dissemination and exchange of worthwhile practices and materials.

How the Inter-American Demonstration Center Project Works

The Inter-American Demonstration Center Project became a reality. It is financed through a special grant from the federal appropriation to the Office of Coordinator of Inter-American Affairs and is under the supervision of the United States Office of Education. The centers are distributed, fairly evenly with reference to population, throughout the United States. Fortunately, those systems or institutions which were tentatively selected pending a personal visit by the field representative represent a cross section of typical educational situations: private, parochial, village, town, county, metropolitan area, teachers college, university, and state department. The characteristic trend in philosophy and practices of participating groups leans heavily in the direction of a willingness to experiment with and to develop new materials and methods.

The staff provided for this project will work in close cooperation with the centers through the local coordinators. It is planned further, where needed and insofar as is feasible, to make available for use in the centers special consultants in the field of music and the other arts, curriculum, and social studies to emphasize the rich Latin American background essential to understanding life in the other Americas.

The local Inter-American Demonstration centers will share in the use of Latin American exhibits, information packets, and certain free materials and guides representing various services of the Office of Education.

Each prospective center has been visited by the field representatives. Together with the local planning committee and coordinator, they have attempted in the first visit to accomplish three main objectives:

Discover what the schools and colleges of a given community are now doing to promote desirable Inter-American relationships, feelings, understandings.

Discuss the plans and services which are being, or may be, offered by the United States Office of Education.

Formulate tentative plans and suggestions for further extending the opportunity of understanding and appreciating the contributions and problems of the peoples who live and work in the Western Hemisphere.

Although the time of study is too short to present final opinions or absolute results, there is sufficient evidence to show, among others, the following definite needs:

Clarification of valid objectives of Inter-American education.

More authentic usable material for teachers and pupils at all levels.

Guidance in techniques for evaluating practices in special problems such as those occurring in (a) teaching of Spanish and English languages, (b) helping Spanish-American children and Anglo-American children to live together, (c) developing enriched curricula for all levels including teacher training, and (d) making use of community resources and selection of materials.

Some Changes Are Made: Actions Speak Louder

It is also equally clear that many teachers are trying to meet these needs. For example, in one of the cooperating elementary schools the enrollment is preponderantly Spanish-American. A group of these students meets the teacher for two hours, one in the morning, one in the afternoon. "In the morning English is spoken, in the afternoon the work of the class is wholly in Spanish." That this procedure is one of promise and that the teacher is critically evaluating her method and results

can be seen from these remarks made at off-guard moments by dark-eyed members of her class and recorded as evidence of changing behavior:

"Mees, I'm in luff (with teacher)!"

"Beans is awful good cooked in a cazuela. I'll bring you some," a pupil promises teacher.

"What course shall I take next year?" one asks toward the end of the first year.

"How do you get a book out of the library?" at last flows from an internal spring just beginning to bubble.

"We have learned to get along. At first we were not united," generalizes Pedro.

"We have lots of fun learning about my parents," contributes Jesus.

"Often they come at odd times for no reason I have been able to divine. They come and they are gone," whimsically, a bit despairingly comments the teacher.

The education of the younger child presents one problem of major importance. It is at this level that lasting emotional sets are most likely to be formed. There is the need for friendly recognition of children and adults from the other countries of America, who live among us. A case in point is that of six children from south of the border who found themselves happy to be north of it. A wise teacher has led them to share their customs in languages, foods, clothing, work, and play.

Available materials are often not suited in subject and difficulty to the teacher and pupil. This does not balk the creative teacher for there are several indications that this problem can ultimately be met. One type is a mimeographed booklet developed by a group of pupils and teachers. It is informational in style, contains satisfactory line drawings illustrative of various aspects of life among the caucheros (kow-chay′-ros), the rubber-gatherers — their various homes, devices for building, rack for drying meat, the cassava squeezer, and other indices of their work and play.

A state superintendent reports:

"Books on the Americas—North and South" was the name of an exhibit prepared through the cooperative effort of the library staffs of the University of Washington, the Seattle Public Library, and the Seattle Public Schools arranged to give "stories that create a living pageant of the Hemisphere for the children of all ages."

A city superintendent says:

More effective than any organized activity is the policy of all teachers of preserving the cultures of racial groups . . . this results in a more ready acceptance of these groups on equal terms . . . One of my teachers has a collection of South American *realia* which includes native costume dolls of almost every republic, Inca pottery over five hundred years old, weapons of various republics, weaving done by Indians, utensils, old and new types, llama rope, crude oil, readers, and records.

To do a good job in this area teachers should not feel that they need to know all about all the phases of life of all the American republics. Neither should they feel that they should be able to do all things. How they may learn is conveyed in this excerpt from an account of a group working in this area:

"Planning must, of course, take place outside the actual classroom periods, but the needs of children and the rates of growth in understanding can best be comprehended as one watches them, listens to them and talks to them. This the 'special teachers' did, sitting with the youngsters during their group discussions and actual learning experiences, attending lectures and trips and Pan-American movies with them. In order to make her work effective, Miss Hipple had to know not only the music and history of Latin America, but when and how the children were learning about each phase. Only in this way could she make her contribution authentic and timely"—but read the story, "Lincoln School Makes a Good Neighbor Policy" in the December, 1942, issue of *Link*, official publication of the Parent Teacher Association of the Lincoln School of Teachers College, Columbia University.

Administrators are assuming instructional leadership and assisting through many avenues: releasing regular personnel

for part-time service, employing additional personnel, approving and initiating new schedules and curricula changes, arranging get-together conferences that cut across the organization in both horizontal and vertical directions.

For meeting the needs of teachers, several institutions of higher learning report special plans for next summer for workshops, new courses, and institutes concentrating on the problems of Inter-American education. There will be a workshop concerned only with the evaluation of methods and materials for Spanish teaching. There will be several concerned with the evaluation of classroom reports and materials covering the entire scope of the problem.

But some school systems could not wait. They have already set in motion plans for in-service training involving regular weekly meetings and in two cases two statewide conferences—one now to make plans and another at the end of the year to evaluate them.

Potential Values

What values may we expect from this intensive emphasis in a single area of instruction? Certain aspects of a professional type have been referred to above. The need for more time to judge results was also implied. No one is so sanguine or naive as to entertain the hope that we can discover all gains at the end of the six months period for which the program is now set up. One of the best evidences of its success would be its continuing development with or without the special stimulation of central office counsel and leadership.

Unquestionably added impetus will be given to interest in and intelligence about the whole problem of Inter-American affairs. It is conceivable that from each demonstration center there would spread the contagion of knowing our own lands and peoples in the western hemisphere. It is conceivable, even likely, that the level of teaching and learning in every field may be lifted through the enrichment of such a program. It is conceivable that there has been launched a plan whereby this live issue may become more and more a movement of the people—that as cultural bits come by screen, radio, reading, and discussions they will symbolize real meanings of life in Rio, Buenos Aires, La Paz, Lima, Bogota,—of Americans north, of Americans south. This would be in harmony with democracy's best tradition of the American school as the perpetuator of its tenets.

Yes, more specifically we may expect new light on certain professional questions and policies as they effect procedures in the participating centers and in the Office of Education on the development of specific attitudes with reference to other people.

Even more significant are other angles. Here on a new scale is a demonstration of the dissemination of better practice. Here is the Office of Education in a new role in direct contact with classroom instruction, with teachers and pupils, with curriculum content. Here is cooperative endeavor to solve a problem of both long time and emergency import. It is voluntary. Its key is mutual exchange between pupil and pupil, teacher and teacher, administrator and administrator, board of education and board of education, institution and institution, the largest central office and the smallest individual school, the smallest nation and the largest nation —all to the end that genuine good will may be created in the sound matrix of correct information, broad knowledge, and seasoned understanding—the high road to hemisphere solidarity, to the democratic way of life—the obligation of the American school of today!

By HELEN A. WHITING

Working Together For Improved Living

Mrs. Whiting, State Supervisor of Colored Elementary Schools, Atlanta, Georgia, compiled the following brief excerpts from county supervisors' monthly reports to show the inter-relatedness of school-community programs and how they are leading to improved living conditions.

CLEO, AGE TEN, IS SPEAKING to the county supervisor—"You know, Mrs. Moore, we wash our hands at school before eating lunch, after lunch, and after going to the toilet, too. So little brother forgot and washed his hands last night before eating his supper."

Cleo's comment reveals one of many ways in which learning results from deliberate planning.[1] The organization of environmental conditions, materials, and relationships for such growth recognizes adult education as a potent factor. Our efforts toward human welfare are presented, therefore, through accounts of cooperative programs of elementary school children, teachers, principals of elementary schools, county school supervisors, parents, and other community members, as well as local, state, and national agencies. The portions of county supervisors' reports which follow are typical of what may be found more or less in the colored elementary schools in fifty-odd counties under state supervision.

Barrow County—A county-wide health program was held Sunday, November 30th, at the Colored Baptist Church in Winder, Georgia. The rural people crowded the church to its capacity. Two of the leading white physicians, members of the colored civic league, and a representative from the white women's auxiliaries were present. Two wives of white physicians and the county nurse also attended the meeting. Movie films, "Let My People Live," "Three Counties Against Syphilis," and "The House Fly," were shown. In addition to the talks given by the physicians, one of the Barrow County Negro rural teachers gave a brief review of "The Practical Aspects of Health Education in the Negro Rural Schools of Barrow County."

Burke County—School gardens are popular. Winter school pupils had a vegetable dinner out of the school garden Thursday. The children enjoyed it because they planted the seeds, worked them, saw them grow, and gathered and cooked the vegetables. Not only did they have enough cabbage plants for themselves, but some to sell. The patrons cooperate with the teacher and pupils by providing enough wire to fence in the gardens as a protection from the live-stock. Garden and canning clubs are being organized in all of our schools as a means of cooperating with the defense program and encouraging a live-at-home program.

Carroll County—The children, patrons and teachers at Poplar Springs are making a basketball court. This necessitates removing large quantities of rock and grading the ground. Many of the out-of-school boys have decided that they might use the rocks to construct a foundation around the building. This will add

[1] Our descriptive scale for promoting and appraising child growth made possible by improved school surroundings, working materials, and procedures, is bringing about expected results. Quoting from it: "Everything is in good repair. Cleanliness, neatness, and attractiveness prevail. There are convenient seats and tables, the construction of which is frequently made possible through the cooperative efforts of the children and patrons. There are also wooden cabinets for supplies, home-made file boxes and a bulletin board. There is a good blackboard, good lighting, adequate heating. Improvised sanitary equipment for handwashing and drinking water is installed and in good condition. Use is made of local stains and inexpensive paint for school furniture and the school building. There are growing plants, sometimes pets, which are well cared for by the pupils. Adequate provision is made for hat, coats, and overshoes. There is a screened cabinet for children's lunches. Storage space and other equipment are provided for hot lunches. Often it is necessary to partition and screen one corner of a one-room school for this purpose. There is a sanitary well, a sanitary toilet, a school garden, and hot bed, or cold frame. There is a school-housekeeping chart which assigns different phases of school housekeeping to every child."—From "A Descriptive Scale for Child Development, Adult and Community Welfare According to Our Major Needs in Georgia Colored Rural Schools." Division of Negro Education, State Department of Education, Atlanta, Georgia, 1941.



Drinking water and handwashing contrivance

to the appearance of the building and protect it from the weather.

DeKalb County—The Mt. Moriah one-teacher school has selected home improvement as its enterprise. The children are making such useful articles as scarfs, pot holders, and curtains for their homes. A parent of this school has volunteered to give cooking demonstrations to the pupils.

Pine cone decorations were made by all the school children for Christmas trees in colored wards in our county hospitals. The county teachers gave a benefit in the nature of a musical program. The proceeds are to be used for buying school supplies. Music appreciation contributes greatly to the cultural phases of the children's lives; the victrola records are furnished by the University of Georgia.

DeKalb county sponsors dental clinics for colored school children. The colored dentist is paid by the white women's club of Decatur. The children are awarded certificates after the recommended dental work is completed. At the end of each school year, the school enrolling children who have received the greatest number of dental certificates receives $5.00.

The white landlord of Hopewell community had three houses constructed for Negro tenants as a result of our community study. He also built a sanitary toilet at the school. The white community members have become so interested that they are offering a prize for the best kept house among these three newly built houses.

Liberty County—We are making an effort to use the school lunch period as an opportunity for practicing order and cleanliness in caring for and preparing food, table manners, proper eating habits, as well as serving well-balanced attractive and nourishing meals.

Seminole County—At Carthage school a pump was put on the school grounds and plowing for landscaping was done. At Iron City school electric lights were installed, funds were raised for sanitary toilets, the interior was painted and the landscaping program continued. At St. John County Training School the P.T.A. raised funds for playground equipment.

Taliaferro County—The steering committee and the supervisor of Taliaferro County met at Oakgrove school with the Atlanta University instructor of rural life to outline a program for the school year. This meeting grew out of previous conferences with the state supervisor of elementary schools, the county superintendent, and two of the county F.S.A. agents. The group agreed on gardening and poultry raising as enterprises for the ensuing year. The decision was reached because of the low economic status, malnutrition, and poor health of Negro farm families. The enterprises are utilizing all possible agencies, and are being developed through classroom activities, home projects, P.T.A. cooperation, and teacher study groups. The children of the families who made F.S.A. loans last year for the purchase of baby chicks are being encouraged to buy their chicks this year, since they were so successful with last year's profits.

Every school has made hot beds or cold frames in order to start early home gardens. We

are working toward full cooperation of the "Food-For-Freedom" program.

Terrell County—School books are much cleaner and well kept, thanks to the handwashing habit. Eight sanitary units were either rebuilt or repaired, two heaters installed and two pumps placed on the school grounds.

The school realizes that it is a two-way relationship between community agencies and the school. It also recognizes its responsibility to help develop inter-racial good will through the study and understanding of sub- or fractional groups in a community.

One of the tests to which these life-related enterprises is being put is for supervisors and teachers to cite cases of actual carry-over of the school-community program. We ask ourselves, "How has the enterprise improved the living conditions of the Negroes of the community?" Many cases stand as proof: (a) the reconstruction of the shanty, the well and sanitary toilet on the premises across from Center Hill school and the continued supervision of this family by the teacher and other agencies, the proposed plan for re-constructing another tottering structure facing the school; (b) the improved housing conditions of several families of Willow Hill community by the principal and teachers of that community typify what can be done through community planning and cooperation through the school, patrons, and other agencies.

The cases of Screven County show the two-way relationship. Here one reads what the patrons have to say on improved living in their homes as influenced by non-expensive sanitary conditions afforded by the school for daily practice of their children. Another case reveals how a progressive farmer took an active part in the general teachers' meeting in giving suggestions for life-related teaching through his experience in raising hogs for profit. The materials which he presented were examples of life-related arithmetic problems, budgeting, and accounting.

What is happening to the Cleos and their little brothers with such insistent efforts in their behalf? We hope, like little brother, that they have learned some desirable habits then "forgot," and are doing automatically the right thing at the right time.

We Study Our Neighbors

By HELEN F. STOREN

Miss Storen, Director of Social Studies, Public Schools, Hamtramck, Michigan, tells how the Hamtramck teachers planned a new social studies program to emphasize intercultural relations and describes how one class developed its program.

THE ELEMENTARY TEACHERS of the Hamtramck schools made a comprehensive appraisal of their social studies program. One of the outstanding deficiencies revealed was the lack of emphasis upon intercultural relations. In spite of the fact that objectives included all areas of living, most of the courses were developed around physical geography concepts, economic needs, or historical events.

As part of the appraisal program attitude tests were given to the elementary pupils. The results showed considerable intolerance of various nationality groups. Checking the prejudice replies against a questionnaire which asked whether or not the children knew persons of nationality heritage different from their own, it was discovered that in most cases a dislike of a certain nationality group correlated directly with a lack of knowledge of that group.[1]

In setting up a new social studies program it was decided that emphasis should be placed on an understanding of the various nationality groups in the United States, their culture, their problems, and their contributions to America.

[1] The reason for these attitudes is quite obvious when one understands the nationality composition of the City of Hamtramck. Over ninety per cent of the population is Polish or of Polish descent. Socially the community is virtually independent. Many of the children have few contacts outside of their own neighborhood and consequently little opportunity to mingle with children of different backgrounds. However, because Hamtramck is completely surrounded by Detroit and there is little room for new residences, many of the young people leave the community after they have married. Observations reveal that adjustment to a new environment is extremely difficult and frequently they move back to Hamtramck.

The whole problem of conflict between children and their foreign-born parents was also considered. In many cases high school students, who had rejected the pattern of living and religious standards of their parents as products of the old world not compatible with American life, have failed to find a new code of living which would adequately replace the old values. Consequently they go through life in an aimless fashion relying only upon superficial pleasure as an antidote to bewilderment and a feeling of insecurity. It was decided then that our social studies experiences should also include activities which would develop in the children a sense of pride in their ancestry as well as appreciation of American culture.

In the lower grades the children have become familiar with the physical aspects of their community and their state. They have also learned about the basic needs of man and have studied the lives of primitive groups. Consequently the fifth and sixth grades seemed to be the logical places to concentrate on the cultural aspects of our American people. Some of the teachers were fearful that the geography and history concepts included in the old course would be neglected under the new program, but, as the program was developed, they soon discovered that these factual concepts were included in a way that made for more purposeful learning than had the traditional geography and history courses.

After the teachers had agreed upon the purpose and objectives of the new program, a set of guiding principles was formulated. It was agreed that (a) the teacher should be free to build her own approach around the cultural needs and interests of the particular group of children with which she was working, (b) accounts should be kept of day-by-day activities, (c) after a semester of experimentation the teachers would meet again and pool their experiences.

In order to enrich their own backgrounds, the teachers were encouraged to read books germane to the problem such as *My America* and *From Many Lands* by Louis Adamic, *Our Racial and National Minorities* by F. J. Brown and J. S. Roucek, *These Foreigners* by William Seabrook, and *Within Our Gates* edited by M. B. McLellan and A. V. De Bonis. It was also suggested that they avail themselves of the services provided by The Council Against Intolerance in America, The Bureau for Intercultural Relations, and the Common Council for American Unity.

How One Class Developed Its Program

Last year during a current events class students reported on articles which described discrimination against Jews in the newly occupied Nazi areas. One of the children commented that he was glad he lived in a country where all groups were equal. Another retorted by telling of the discrimination against her parents when they lived in Pennsylvania, attempting to prove that all groups are not treated fairly in America either. One of the boys said he didn't think all groups should be given the same privileges, for example, Japanese and Chinese. The question of why one group dislikes another brought forth the following reasons: (a) they speak a different language, (b) they have different customs, (c) they look different, and (d) they aren't friendly.

A Polish child said, "I didn't used to like Italians because the family who lived next door made so much noise, but when I became acquainted with the little girl who was about my own age, I learned to like them very much."

This remark led to much discussion and it was decided to find out how many different nationality groups were represented in the room. In spite of the fact that the majority was Polish there were enough other groups to make it interesting: twenty-five Polish, two Ukrainians, two Italians, one German, one Austrian, one Czechoslovakian. After a day or two of "walking around the subject," the following plan was worked out by the children and their teacher:

Purpose—To find out more about the different nationality groups in our community so that we will understand them better, become better friends, and all work together for a better America.

Problems—To find out something about the countries from which the different nationality groups in our community came. To find out why they came to America. To find out about the problems they faced in the new land. To find out what persons of these various nationality groups contributed to community life.

The first project was the making of a huge map of the world and locating on it the countries from which the groups came. Next the children wrote statements telling why their parents came to America. The following statement is a good example:

Why My Parents Came to America

My father came to America for the same reason many others did. He wished to get free-

dom and the opportunity to become a part of this great nation. Before my father came to America he lived in Poland and was tired of being bossed around as if he were nobody at all.

With many other thousands who came over here to this great nation of ours, he found a new and better place to live.—Stanley Gruczkowski.

One day was devoted to oral reports on the voyages of parents and grandparents from Europe to this country, and their first experiences in America. Reports were also given on the problems their parents faced when they came to America—getting along with fellow workers in the factories, adjusting to industrial life, and establishing homes. During this period some of the youngsters were frank in admitting their conflicts with their parents. They listed the following sources of argument: clothes (parents want children to wear long stockings), hair styles, home decorations, home language, holiday celebrations, food, recreation, (parents want to listen to Polish radio programs; children want to hear American programs).

The discussion led to a comparison of the lives of their parents and grandparents in Europe and of their own lives today, and the following concepts and generalizations evolved:

It is difficult for persons who have been taught certain customs to learn to understand and appreciate different ways of living.

Habits of dress, recreation, and general modes of living are peculiar to the locality and the times.

Great changes have taken place in the last few decades due to inventions and the development of industry.

Ways of living are different in an agricultural community than in an industrial community.

Families are more interdependent today than they were fifty years ago. Today most people are dependent upon a wage rather than upon what they produce themselves.

There is more time for recreation today, and there is more recreation outside the home.

These activities did much to bring about better relationships between the parents and the school. Parents who had felt that the school was little interested in the background of the children were now pleased to find that they too could contribute something to the educational process. The children developed a sense of pride in their heritage.

Relative to the questions of what the various groups had contributed to community life, the children recalled names of persons in the community who had helped in establishing the schools and playgrounds, classes in English and citizenship for foreign-born, and various programs where native dances and songs, particularly Polish and Ukrainian, had given much pleasure to both old and young.

It was at about this stage that the children decided to have an exhibit of foreign-made articles. The teacher was a little apprehensive about the success of such a project. Knowing that most of the families were of peasant stock, who came to this country with few belongings, she felt the display would be pretty meagre; but not wishing to dampen their enthusiasm, she let them proceed. Among the articles brought in were: Italian pottery; Polish doll; Polish wooden ware; German vase; Austrian china; coins from various countries; shawls from Poland, Austria, Czechoslovakia; Ukrainian embroidery; rosary and prayer book from Poland and Czechoslovakia and a Polish copy of *Robinson Crusoe.*

The exhibit was a huge success. Parents were invited and the pride they experienced in seeing their treasures displayed was evident.

The class then decided it would like to extend its study beyond the community and to consider these problems during the remainder of the school year: In what other cities are there many foreign-born? What kind of work do they do? Who are some of the outstanding Americans of foreign birth? What have the colored people contributed to American life? What are their problems? What can each of us do to develop a spirit of tolerance?

Thus the program for the semester was launched with much more ebullience than usually emanates from a class of fifth graders embarking upon a year's work in social studies.

. . . WHAT WE MEAN BY CULTURE . . cannot be confined to the intellectual and esthetic areas, to the arts and literatures of the past. It will of necessity include them, though the locus of attention as far as the education of American youth is concerned will of necessity be the present.—From *Americans All, Studies in Intercultural Education.*

Books . . . FOR TEACHERS

TEACHER-PUPIL RELATIONSHIPS. *By Bernice Baxter. New York: The Macmillan Company, 1941. Pp. 166.*

It is stimulating to find in this book an evaluation of teaching effectiveness in terms of the impact of the mature personalities of teachers upon impressionable children. Miss Baxter's book has a special significance to us at this time when world conditions indicate that it is quite time we turn our attention in schools to the development of social techniques and conceive each classroom as "a social laboratory where children learn to live with others cooperatively and harmoniously."

The book gives an account of observations of the work in forty-two classrooms, and the careful analysis and evaluation of it in terms of personal behavior of teachers and pupils. It was found that teachers' personal effects on children could be observed and analyzed. Such observation and analysis showed a real resemblance between each teacher's personal conduct and that of her pupils.

Certain types of behavior were found which were frequently repeated and could be used as categories in analyzing behavior of teachers. Some examples are: Having the ability to remain self-controlled in the midst of conflicting demands. Constructive and encouraging in comments and manner. Conversational and friendly in relations with pupils. Interested in helping pupils to direct their own conduct rather than in securing conformity through personal domination. The reader will find special interest in the samples of positive and negative behavior relating to each of the several categories. These samples are very illuminating and convincing. We have seen similar instances often.

While no one pattern-personality was found and no one teacher had all the positive characteristics listed, each teacher sustained a pattern of her own. Each group of children in some way reflected that pattern.

Subjectivity is found in the entire account of this study. Yet the author has taken more than usual care to validate her techniques of observation and analysis. It would seem that in this area experimenters must go beyond the strictly objective methods if progress is to be made.

An interesting five point rating scale of teacher's personal effectiveness including brief statements of teacher activity and pupil response has been evolved as one outcome of the study. The statements are so brief that use of the scale, if done without reference to the wealth of illustrative material included in the book, may fall into some of the errors of the old rating of traits. The book concludes with some interesting suggestions for applying what is known of the desirable pupil-teacher relationships to the improvement of teaching and the revision of our standards of teacher preparation and selection. We may well take these suggestions seriously. Miss Baxter's work should be helpful to all who are endeavoring to improve teacher-pupil relationships.—*Winifred E. Bain, President, Wheelock College and Chairman of the Board of Editors, Childhood Education.*

LIFE AND WAYS OF THE TWO-YEAR-OLD. *By Louise P. Woodcock, New York: E. P. Dutton and Company, 1941. Pp. 267. $2.00.*

Those who know the two-year-old intimately should read *Life and Ways of the Two-Year-Old* for sheer enjoyment. In a detailed characterization of this small person the author has caught and put into words with vividness and accuracy his illusive charm. Usually portrayed as a stage of development the two-year-old's immaturity has loomed so large in our thinking that we have lost sight of his delightfulness in and for himself.

For the students of preschool education this book opens up before their eyes the interesting complexity of two-year-old behavior, where they looked only for simplicity. For all who require a more complete understanding of early behavior this book offers an accurate portrayal of

what may be generally expected in behavior and indicates the many possibilities for variation. The information is based upon a multitude of systematic observations and is interpreted through the medium of scientific thought.

The author has not attempted to present a unified theory to explain child behavior and her tentative analysis of individual differences is provocative rather than informative. Nor does the book aim to instruct in teaching techniques. Such information is inferred, but infrequently stated. This book will always be appreciated most by those who live and work with the two-year-old. It reawakens their interest and makes them alert once more to the intriguing possibilities of their small companions. It is an object lesson pointing the way to progressive understanding and progressive teaching methods through never-ceasing observation.—*W. E. Blatz, University of Toronto, Canada.*

YOUR CHILD MEETS THE WORLD OUTSIDE. *By Elizabeth F. Boettiger. New York: D. Appleton-Century Company, 1941. Pp. 179. $2.00.*

Miss Boettiger's book with its accounts of children who are exploring with their parents and with its full-page photographs to illustrate many of their experiences is fascinating to read. The idea that early learnings have deep significance in attitudes that are carried into adulthood is not new, but the situations described, the questions asked by children, and the conversations shared with parents convince one that later actions do have deep roots in early childhood relationships with people and things.

The author reveals new insights into the nature of this world that are part of the growing-up experiences of the child of today. His environment does not correspond to the environment of his parents. Thus it becomes necessary for the adults to participate in and to understand the child's world. Man lived close to the natural environment when he herded animals and cultivated plants. His sense of belonging to a larger unity was an ever-present part of his life. A machine civilization displaced this unity and man became a manipulator of his environment. He lost sight of the social consequences of his acts. "The sense of belonging, of being the responsible part of a natural environment has profound effects upon social functioning." Man has carelessly disturbed and destroyed the natural resources of his environment.

Miss Boettiger is encouraging about the signs of a present-day awareness and a concern for the restoration of resources. She is sensitive to the kind of a world man could design if he becomes a participator and if he uses the technics of a machine age for biological ends, the ends of richer functioning and sounder growth. There are many suggestions for experiences in the natural world so that children will feel that they belong in a real sense of the word.

The world of the machine, according to Miss Boettiger, merits equal consideration for it, too, is important in establishing basic attitudes. Machines have not been assimilated to the extent that man controls them to order a better kind of world. "Any exploration of means to supply an entire population with the things it really needs has not often been the concern of those who produce. . . . If we are to keep the enormous benefits of machinery, and at the same time keep first things first—things such as human personality, the free functioning of human capabilities, a healthy social life—we must be able somehow to separate the wheat from the chaff."

The right kind of a school has a similar concern for a natural quality of experiencing in a community that shares a joint responsibility for designing a better way of life for people in a democracy.—*Margaret Hampel, Associate Professor of Education, Ohio University, Athens.*

IN DEFENSE OF CHILDREN. *By Bert I. Beverly, M.D. New York: John Day Company, 1941. $2.00.*

That a book similar to *In Defense of Children* should be written was inevitable. The need to promote a better understanding of the fundamental emotional needs and normal behavior of children among parents, teachers and physicians has become increasingly obvious. Fortunately, this mission has been performed by Dr. Beverly in an understandable, straightforward manner.

Dr. Beverly has succeeded in outlining normal patterns of behavior at the various developmental levels. He has accomplished this in an interesting and convincing way. The narration is seasoned by the interposition of numerous case histories which aptly illustrate the points under discussion.

Dr. Beverly has made substantial progress in arousing a widespread interest in the emotional needs of children.—*John C. Montgomery, M.D., Detroit, Michigan.*

Books...

FOR CHILDREN

THE COLT FROM MOON MOUNTAIN. *By Dorothy Lathrop. New York: Macmillan Company, 1941. Unpaged. $1.75.*

The children discover a tiny, snow white colt, with blue eyes, a strange hump in the middle of his forehead and curiously cleft hoofs. Only Cynthia can ever come near him and even with her, he disappears like a shadow. The little hump grows to a horn. A poisonous spring is miraculously turned sweet when the colt stirs it with his horn. Other strange things happen. Cynthia's mother reads about unicorns in an old, old book and the tiny, fleet colt with cloven hoofs is explained.

A fantasy so real, so lovely that only Dorothy Lathrop's skillful pen could write and illustrate it. The story cries out for its companion piece, "The Unicorn," one of Ella Young's most perfect poems:

> When he went, so gay, so fleet,
> Star-like lilies at his feet
> Flowered all day,
> Lilies, lilies in a throng,
> And the wind made for him a song:
> But he dared not stay
> Over-long!

Story and poem are both choice bits of other-worldliness for the special child from 7 to 12.

SNOW BEFORE CHRISTMAS. A TALE FOR EASTER. *By Tasha Tudor. New York: Oxford University Press, 1941. Unpaged. $1.00 each.*

Tasha Tudor's *Pumpkin Moonshine* has become a Hallowe'en classic for children 3 to 8. Now these two recent books, with no story, have still the same indefinable charm. Pictures and text are as delicate and warm as the mood they establish. In *Snow Before Christmas* it is the gay, tingly, anticipatory mood of Christmas. In *A Tale For Easter* it is the heart-lifting sense of joy that comes with a new dress, the first buttercups, the sight of wild bright-eyed creatures of wood and field, the smell and taste of hot cross buns, "the star-dust on daffodils," the lovely unexpectedness of Easter.

If these little books, with their exquisite illustrations, do no more than evoke a brief mood of joy, a momentary feeling for the beauty and the magic of living, they have done enough. In so doing, they restore the serenity and security the young child needs.

CLARA BARTON. *By Mildred M. Pace. Illustrated by Robert Ball. New York: Charles Scribner's Sons, 1941. Pp. 141. $1.50.*

Girls 9 to 14 will enjoy this well-written and absorbing life of Clara Barton. From a desperately timid little girl to the intrepid young woman who remarked calmly, "I follow the cannon," the record is clear, logical, heartening.

Clara was the adored baby of the family. One sister taught her Latin and the English classics. Another taught her geography. From one brother she learned mathematics and from another sports, fine horsemanship and the rigorous discipline needed to make a graceful, strong body. When brother David was injured and the doctor despaired of the case, the indulged baby suddenly grew up. Clara moved into David's room and took over full care of him. Her devoted ministrations and unswerving faith brought the miracle to pass. David walked, even as she said he would.

From then on, Clara knew her own mind and rose to each emergency calm, strong and efficient. Her nursing record in the Civil War is thrilling to follow and two more wars were added to that.

Clara is presented as no impossible martyr. She is a strong, eager person with a clear head, a tough body and an unquenchable delight in, not merely serving humanity, but in organizing that service until it functions effectively. This biography is delightfully written and without a trace of sentimentality to spoil its strength.

By MARY E. LEEPER

News . . . HERE AND THERE

New A.C.E. Branches

Lawrence Association for Childhood Education, Kansas.
Bozeman Association for Childhood Education, Montana.
Douglas County Association for Childhood Education, Oregon.
Southwest Zone Association for Childhood Education, Oregon.
Elementary Education Club, Winthrop College, Rock Hill, South Carolina.
Rusk County Association for Childhood Education, Texas.
Kelso Association for Childhood Education, Washington.

Membership Service Bulletin

A.C.E. contributing members and presidents, secretaries and publications representatives of Branches received in March the second 1942 Membership Service Bulletin, *Records and Reports—Trends in Making and Using Them.* Within the 32 pages are presented underlying philosophy, approaches and recording techniques. One evaluator has said:

> This bulletin should be a challenge and an inspiration to all teachers, not only to those who want to improve their recording methods but to those others who already are applying the suggested approaches. It serves as a fine reminder of the continuity of individual growth, of the interrelationship of all phases of development, as well as the importance of a closer cooperation between the home and the school for the best continuous welfare of each child.

Those who did not receive this bulletin as a membership service may purchase it from A.C.E. Headquarters, 1201 Sixteenth Street, N.W., Washington, D. C. Price 35c.

Golden Anniversary

As this issue of CHILDHOOD EDUCATION comes to you the Association for Childhood Education swings into the celebration of its 50th year. The Golden Jubilee Convention in Buffalo, New York, formally opens the observance, and in keeping with the purpose of the organization, the programs of past conventions, and the needs of the times, it will again be a working conference. Anniversary Night and the Golden Jubilee Dinner will commemorate events that have made Association history and will honor many who have shared in them. Buffalo A.C.E. members and the national Executive Board have cooperated in making arrangements for these sessions as simple as possible. All other sessions will have one objective—to explore our facilities for helping children and teachers in wartime while continuing our long time program.

Presented at this meeting will be *Half a Century of Progress*, a history of the International Kindergarten Union and the Association for Childhood Education, written by Ira L. Smith. This is a very limited edition, but a few copies may be available for general sale following the convention. Watch your May CHILDHOOD EDUCATION for an announcement.

An unusual convention feature will be the exhibit of historical materials collected by Sarah A. Marble as chairman of a sub-committee of the Committee of Nineteen. Some of these cherished possessions will be returned to their owners at the close of the exhibit; others have been presented to the Association as additions to the permanent exhibit at Headquarters office in Washington. The following gifts are gratefully acknowledged:

Patty Smith Hill
Care and Protection of Motherhood and Babyhood in U.S.S.R., 1918–1938

Frances Berry
I.K.U. Convention programs, 1899, 1915, 1916, 1922
Catalog, Milton Bradley Company, kindergarten materials and school supplies, 1916
National Kindergarten Manual, By Louise Pollock, 1888

Julia Wade Abbot
Picture, A.C.E. Convention, Washington, 1932

Jessie Ellen Chick
Three Christmas Boxes (child's book)

Mamie W. Heinz
Reports of Meetings of Training Teachers Session of I.K.U., April 1910, April 1911

Catharine R. Watkins
Life of Baroness von Marenholtz-Bulow (2 volumes), 1901

Barbara Greenwood
Programs and Proceedings, First Pan-Pacific Educational Conference, Honolulu, 1921

Lucy Wheelock
Letters to Kate Douglas Wiggin from W. N. Hailman and John Hitz
Letters to Lucy Wheelock from Ella C. Elder and Helene Froebel

Clara Smith
Greeting card, "Greetings from Froebel-land," 1911.

Grace L. Brown
Froebel Letters. By A. H. Heinemann, 1893
Child and Child Nature. By Baroness Marenholtz-Bulow, 1889
Reminiscences of Friedrich Froebel. By Baroness Marenholtz-Bulow, 1897

Mary Dabney Davis
Motherhood Magazine, June 1919.

Wartime Reports from Branches

A.C.E. Branches are finding ways of helping the nation's war effort through work in their own communities and states. Here are some of the reports made to Headquarters:

Honolulu, Hawaii. The executive board of our A.C.E. Branch recently met and made plans for regular meetings of the Branch to be resumed. A committee was appointed to work with any existing agencies and with the military governor's office to try to form some sort of coordinating council. The A.C.E., the P.T.A., and other groups and individuals interested in young children were making plans for neighborhood groups, parent education in small groups, and various activities and we all felt that these efforts must be coordinated.

According to plans for the year, the January meeting was to be on "Mental Hygiene for the Youngest Children in a World at War." Since the teachers were so occupied, we felt it unwise to hold this meeting in January but did have one in February, after schools had been in session a little over a week. We used the mental hygiene subject and included not only the children but the teacher herself. A most interesting discussion took place and fine ideas came out.

As an outgrowth from meetings planned for the mental hygiene program, we are starting some observations in a very modest way on children's play—the effect on the play of young children of the war and of the varied racial groups gathered together here. We are making observations in three kindergartens. In one we are asking the teacher to interfere in no way with any expression of war games. In the others we are giving no instructions but letting the teacher handle as she normally would the situations which come up. This is a small beginning but we feel there is quite an opportunity for some significant study and hope we will find a way to continue it in more detail.

Indianapolis, Indiana. At a meeting of our A.C.E. Branch today we voted to:

Buy Defense Bonds with the $125 we have kept in our savings account.
Have a benefit party in March, the net proceeds to be spent on some defense work, either more bonds or the Red Cross.
Pledge our support to the Red Cross blood bank by listing and sending to the Red Cross names of members willing to donate blood.
Do our best to make our daily work with children such that our schools will deserve the title, "First Line of Defense."

New York. The necessity for getting information to the Branches and individual members of the New York State A.C.E. seemed imperative enough to justify a special bulletin. Included was the following letter from Ruth Andrus of the State Education Department:

As more and more women are employed in defense and related activities it will become necessary to provide day care for young children and after-school care for elementary school children. In many communities local child care, development and protection committees are being formed by the local Defense Council's Division of Volunteer Participation. These committees are responsible for setting up local programs for training volunteers to work with groups of young children and also to aid in establishing child care and development centers for the day care of young children and the after-school care of elementary school children. Such committees need the help of A.C.E. members.

Cleveland, Ohio. Special booklets consisting of twelve or fifteen pages of songs, games and devices purposed to entertain children in air-raid groups have been compiled under the direction of Dr. Hopkins of Columbia University and made available to us. We have had copies mimeographed and will sell them at five cents a copy to members and friends. We think they may prove valuable in case of need.

Charleston, South Carolina. Representatives of the Charleston A.C.E. attended a meeting of the Volunteer Participation Committee at Civilian Defense Headquarters and became informed on what was being done and how we may help. Let those of us in the A.C.E. be ready to do extra work bearing on the protective side. Let each of us learn at least one new skill. Let us function to our utmost capacity as a group in our community and nation.

Washington. Through our Washington State A.C.E. *Branch Exchange* we have brought to Branch members this message from Louise W. Kiskaddon, state representative of the National

(Continued on page 382)

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It gives all of us a feeling of security to particip... and to do worthwhile things. Study how much ... present problems to tell children. Let them learn ... use tools and keep their minds and bodies busy. L... them learn to take responsibility for eating prop... food. Some of them can buy Defense Stamps a... Bonds.

We teachers have a very important contribution ... make to national defense in meeting our great respo... sibility, the mental health of children.

Kindergartens

The Superintendent of Public Instruction f... the State of Washington reports that kinde... garten attendance is on the increase. The ave... age daily attendance in kindergarten duri... the school year 1934-35 was 2,251 for the stat... Five years later, during the school year 1939-4... this had increased to 3,814. The most recen... information available shows an average dail... attendance of 4,731.

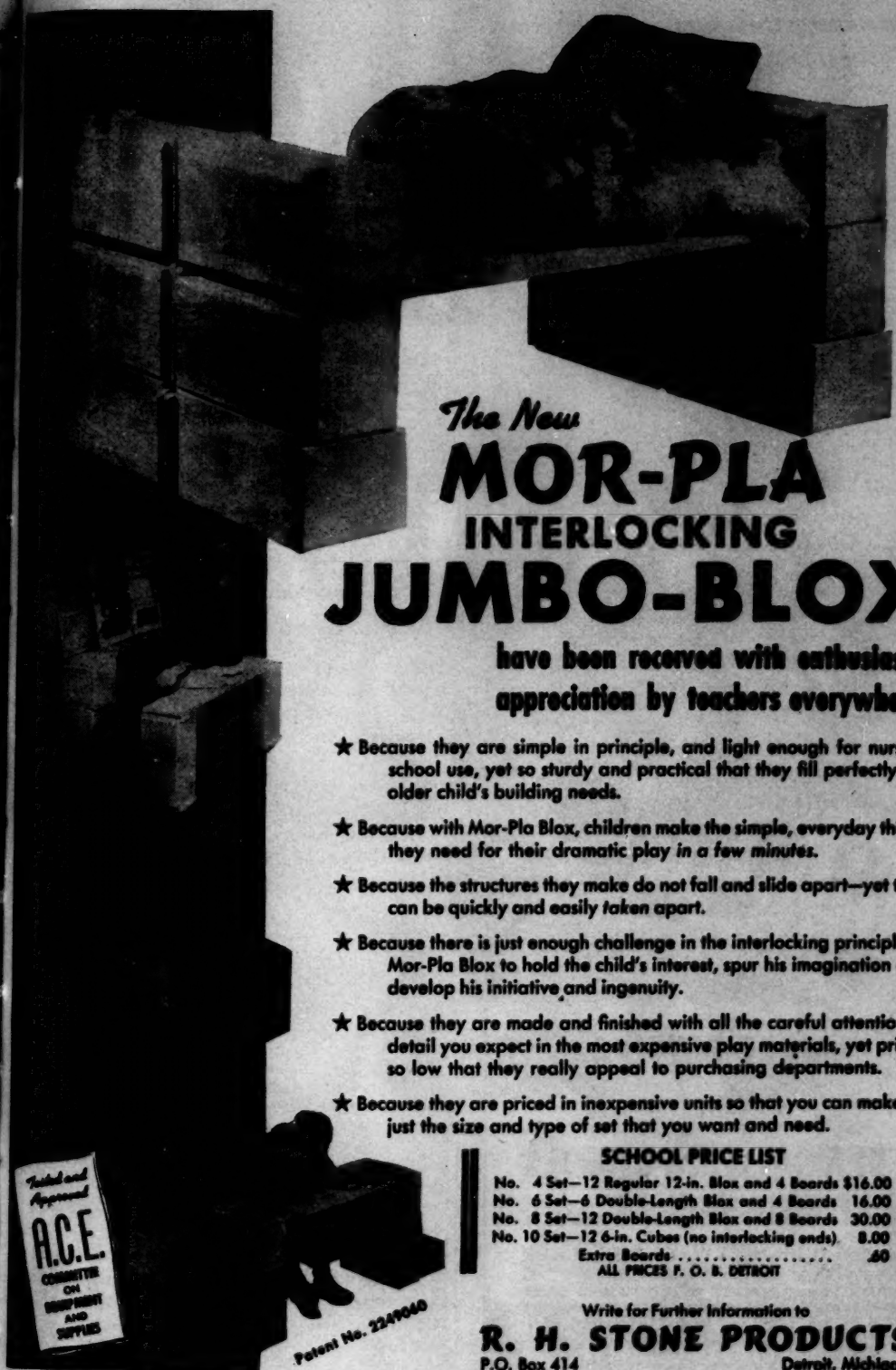
London, Ontario, celebrates this year the 54t... anniversary of the establishment of kindergar... tens. In this city of 78,000 population, there ... a kindergarten in each public school. "Not eve... during the years of financial depression," com... the report, "was there ever the slightest intim... tion that kindergartens might be closed."

Conference

The American Association for Health, Phys... ical Education, and Recreation, a departmen... of the National Education Association, holds it... annual convention in New Orleans, Apri... 15-18.

Thursday, April 16, has been set aside for ... working conference to discuss the relationshi... of health, physical education, and recreation t... the national physical fitness program. Followin... a keynote address, group discussions will be held... dealing with this subject on the elementary, ... secondary and college levels. The afternoon ... program will include small group discussions ... of specific problems and a forum with presenta... tion of reports and a general summary.

(Continued on page 384)



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(Continued from page 382)

Nursery Schools in Scotland

The Department of Health for Scotland and the Scottish Education Department have issued a joint circular calling upon local authorities to make arrangements for the care of young children and urging them to speed up the provision of wartime nurseries for children of workers in vital industries. It is anticipated that the chief problem to confront local authorities will be the recruiting of suitable staffs.

In commenting upon the new nursery schools the *Scottish Educational Journal* says:

> It is some years now since the Educational Institute of Scotland made known its opinion that nursery schools should be an integral part of the education system. Wartime nurseries are certainly not nursery schools. It is a matter for regret that the circumstances under which these nurseries are being established do not permit of ideal conditions. But such as they are, we welcome them, not only as an emergency measure but as a step toward the realization of the aim we have in view for happier times.

Note to Subscribers

The May issue will reach you about the fifteenth of the month. It will be delayed so that the convention story may be included.

May we remind you, too, that the September issue will reach you September fifteenth instead of the first of the month as is customary with other issues.